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*From Knowledge to Wisdom*

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## Contents

### Philosophy of Mind

- Political Frustration, Trauma, and Self-therapy from Nature: Life and Freedom** 155  
*Danqiong Zhu*
- Yangzhu's "Guiji" Yangsheng and Its Modern Relevance** 173  
*Yanxia Zhao*
- The Tactical Mind in Soccer: The Habit of the Brazilian Squad in the 1970's World Cup** 189  
*Diego Frank Marques Cavalcante, Eneus Trindade*

### Philosophy of History

- Contemporary Marxism and Post-industrial Economy** 195  
*Victoria S. Gritsenko*
- Uyghur Turkic Women and Cultural Expectations: Moslem Society in Change** 200  
*David Makofsky*

### Aesthetics

- Origami Fiction: Psychological Horror in Interactive Narrative** 210  
*Blanca Estela López Pérez*
- Kant's Respect for the Law and Habermas' Redemption as a Source of Freedom** 216  
*Domenic Garcia*

### Philosophical Hermeneutics

- The Problem of Text and "Personality Context": Intercultural Approach (Oriental Dimension)** 224  
*Sergei Lepekhov*

### Ethics

- Why Does Personalism Turn Towards Animal Ethics?** 232  
*Alfred Marek Wierzbicki*
- On the Network and the Principles of Freedom of Information** 237  
*Zhang Huaimin, Shang Jingjing*



# Political Frustration, Trauma, and Self-therapy from Nature: Life and Freedom<sup>\*</sup>

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When ancient Chinese literatus suffered political frustration, they generally experienced tremendous emotional and psychological traumas. These traumas are entangled with disappointment, anger, fear, grief, desolation, and other emotions. In most cases, the literatus would turn to nature for relaxation and freedom, composing a lot of literatures in an attempt to reflect on the meaning of life. In this paper, I will analyze the written works of Qu Yuan, the Seven Sages in the Bamboo Grove (竹林七賢), Liu Zongyuan, and Su Shi after they suffered political frustration to: (1) describe how their emotions changed; (2) illustrate how they built relationships between nature and self to relieve their frustrations; (3) clarify during these reflecting processes how they actually experienced the transformation and pursued the meaning of life; and (4) illuminate the significance of these pursuits, not only in spurring the boom of literal naturalism, but also in passing on the message for the current era with the joint crises of humans and the environment, to heal the earth and free themselves.

*Keywords:* trauma, ecoterapy, duality of life, meaning of life, freedom

## 1. Introduction

China's pollution is notorious throughout the global planet and there are more than 200 cancer villages in the whole country, covering from the east costal area further to the mid-west (Liu 2010). In China, people consider environmental degradation as a by-product of the country's industrialization and urbanization. Thus, we face exactly the same problem as western developed countries half a century ago. The implication behind this thinking is that China will be able to tackle this problem automatically, after it turns into a rich country with a booming economy. This may not be true, though. If we take a perspective of looking at the environmental history, the outstanding research of Mark Elvin (2004) shows us that through China's civilization, we don't change much, and the human-nature relationship was ruined centuries ago, similar to the contemporary period. It was in this context that I began to consider human-nature relationship in China's modern and historical period. This paper is one of the many endeavors in which I try to understand this relationship.

Today, to discuss psychological trauma, people will relate it to victims of the Nazi Holocaust, World War II veterans, Vietnam veterans, and all kinds of refugees from wars, flood disasters, earthquakes, tsunamis,

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and so on. Researchers will carry out empirical investigation on those survivors to study post-traumatic stress disorder (PTSD) and the recovery process. In contrast to empirical and positive research on these survivors in the 20th century, for three reasons those people who suffered from psychological traumas centuries ago and their recovery have been ignored.

First, since those people are dead, we have no way to observe, question, or design an experiment or interview them to know how they suffered from the catastrophe and how they reacted and recovered from them, if they did. Second, in psychological research and all other scientific researches, we consider that discovering models or patterns through enormous psychological and behavioral phenomenon is beneficial to pragmatically applying those models or patterns in future psychoanalyzing or a therapeutic process. Since we could get enough research materials from 20th century, why do we bother going back centuries ago to run after a shadow and make a seemingly ungrounded research? Third, the main streams of western psychotherapy, from Psychoanalytic therapy, to Adlerian, Existential, Person-centered, Gestalt, Behavioral, Feminist, Family systems, and Narrative therapy, all concentrate on human-human relationships, such as people and their childhood, people and self, people and their siblings, people and their parents, people and their counselors, and people and others. Those therapeutic principles and approaches begin with human-human relationships and end at that point as well.<sup>1</sup>

The above three could also be argued against with the following two points: Firstly come the research objects. Psychologically, we investigate living people. But for historical figures who suffered from traumas and recorded their psychological feeling, emotional waves, and their self-reflective processes in their odes, poems, and prose, should they and their works be treated as the objects of psychological research? Those people shared a common life similar to what we have today. Human in the 20th century may suffer from the holocaust, natural disasters, and war that people centuries ago also met. Slaughters, violence, imprisonment, pillage, and the dark side of human civilization are like the shadows of life. We faced and suffered similar problems throughout human civilization, from the jungle to a concrete jungle, from primitive tribes to modern societies. Human suffering is the pain of life itself. Life calls on freedom and alleviating the pain through human effort, especially for those people who continued to struggle against the pain of life. The historical figures discussed in this paper are fairly typical. In this paper, "trauma" refers to all the negative mental states they suffered.<sup>2</sup> Secondly, although humans have long been the center in both psychological and therapeutic research, people as early as half a century ago realized that not only humans need to be healed, but also the planet is in a vulnerable state and needs to be saved or protected. The concern for preserving and conserving wild nature originated from environmentalism, after which anthropocentrism has been refuted.<sup>3</sup> Theodore Roszak (1992) devised the term of "ecological unconscious" to demonstrate the purposeful continuity and unity in the ordered complexity of nature and human life. Human just cannot get happiness through a wounded and scarred earth with degraded forest, contaminated rivers and soil, and polluted air. But actually, earth, as a giant organism, as Gaia (Lovelock 1979), could recover itself from degradation, not in a human historical scale. This is a very simple truth. Humans have always been supported by nature, not only physically but also mentally.

In this paper, I will focus on the works of several Chinese sages who mentally suffered from political frustration, and describe their psychological process after the persecution. Then I will explore their therapeutic process from nature and then discuss what this means for human nature, life, freedom, and at last, the planet.

## 2. Political Frustration and Emotional Fluctuation

The historical figures in this paper, Qu Yuan (343-278 BCE), the Seven Sages in the Bamboo Grove (竹林七賢), Liu Zongyuan (773-819) and Su Shi (1037-1101) all suffered from political frustration.

### 2.1. *Qu Yuan's Grief*

Qu Yuan, well-known in China and mostly regarded as a national hero, lived in an era known as Warring States, when the Kingdom of Qin ambitiously had the intention to unify the other six feudatory nations. As minister of King Huai of Chu, Qu Yuan tried to protect his nation from attack. However, King Huai of Chu did not accept his advice and eventually he was banished from the court to the South, a wild and savage place. In this paper, I focus on what happened after his banishment and before his suicide. What kind of emotional fluctuation could make him give up his own life?

His writings emanated intense loneliness and unresolvable grief. He believed that he was the only one who knew what was right for the kingdom of Chu. Suffered from his political career, he also deemed that none of the country could understand and accept him. At the beginning of *Li Sao* (On Encountering Trouble), he, a scion of the high lord of Gaoyang, noticed that time never stops for anyone, and the plants fade and fall with seasonal changes. Thus, human should ride on the limited time, positively, hopefully, and confidently to make himself a talented person who had the potential to bring benefit for his country. But a talented person could only accomplish his mission on condition that a wise monarch is in charge. Obviously wise monarchs refer to Yao and Shun, pure and perfect, who knew the right way for ruling a country. However, there was also the opposite way of running a country. Qu Yuan (David Hawkes 1985) wrote:

Glorious and great were those two, Yao and Shun, 彼堯舜之耿介兮,  
Because they had kept their feet on the right path. 既遵道而得路。  
And how great was the folly of Jie and Zhou, 何桀紂之猖披兮,  
Who hastened by crooked paths, and so came to grief. 夫唯捷徑以窘步。(69)<sup>4</sup>

Unfortunately, his king, King Huai of Chu, in view of Qu Yuan, surrounded by a group of fools, was not wise enough to keep the country going in the right direction. The King rejected Qu Yuan's ideas and instead adopted other officials' suggestions. What's more, Qu Yuan's encounter became a guide for any future fellow travelers through the centuries. Whenever there were officials suffering political frustration, there were injustice and malpractice in the politics of the day.

Therefore, Qu Yuan grieved for: First, the king was not so wise as ancient Yao and Shun so that the country fell into a trap set by the Kingdom of Qin; second, he would not imitate their behavior, would not be fouled or tainted by those people; thus, he was not able to fulfill his mission of saving the country. In *Zhao Hun* (Summons of the Soul), again he described himself in such words like, "pure and spotless," "imbued with unfailing righteousness," and living in a vicious world, "I have long been unfortunate and full of bitter sorrow" (David Hawkes 1985, 223). How did he describe his relationship with other "fools" and express his frustration?

Eagles do not flock like birds of lesser species; 鷺鳥之不群兮,  
So it has ever been since the olden time. 自前世而固然;  
How can the round and square ever fit together? 何方圓之能周兮,  
How can different ways of life ever reconciled? 夫孰異道而相安;  
Yet humbling one's spirit and curbing one's pride. 屈心而抑志兮,



Bearing blame humbly and enduring insults. 忍尤而攘詬;  
 But keeping pure and spotless and dying in righteousness: 伏清白以死直兮,  
 Such conduct was greatly prized by the wise men of old. 固前聖之所厚。(71)<sup>5</sup>

This emotional state, not only for being unacceptable by the king and other officials, but even being rejected by the whole society because of his virtues, wrung his heart and brought a disappointed sigh at the end of the *Li Sao*:

Enough! 已矣哉,  
 There are no true men in the state, no one understands me. 國無人莫我知兮,  
 Why should I leave to the city of my birth? 又何懷乎故都;  
 Since none is worthy to work with in making good government, 既莫足與為美政兮,  
 I shall go and join Peng Xian in the place where he abides. 吾將從彭咸之所居。(78)<sup>6</sup>

Through the *Li Sao*, Qu Yuan fully expressed his patriotic feelings and his wishes of not compromising with the evil elements. After the Kingdom of Qin violated the treaty with Chu, King Huai of Chu recalled Qu Yuan back to the court. It is not the end of the story. More political challenges and turmoils awaited him. After King Huai of Chu died in Qin, the Kingdom of Chu once again was drawn into a dilemma between compromising with Qin and fighting against it. The destiny of the poetic politician did not change much. He was still the one traduced and rejected by his peers, the one assuming whole society had corrupted, and the one who was loyal, righteous, but deeply immersed in the grief.

Some sections of *Jiu Zhang* (Nine Pieces) were written during the period of King Xiang of Chu when Qu Yuan was banished the second time to the far south. In *She Jiang* (Crossing the River), he explained his destiny was just like those former loyal men unable to serve the country and he was doomed to struggle against adversity. Although he knew his own destiny would end in darkness, he would no longer complain his suffering but adhere to his own principles and live in the wild nature far away from the court. In *Ai Ying* (A Lament for Ying), the poet felt so sad about the homeless people and so worried about their incapability of getting back to Ying that in his heart “grief comes following sorrow and sorrow follows grief” (憂與愁其相接). In *Chou Si* (The Outpouring of Sad Thought), the poet wrote that (his) “pains grows only greater.” Depressed, gloom, and sore afflicted, the poet found no way out and eventually chose to commit suicide. In *Huai Sha* (Embracing Sand), contrasting to the thriving summer, the poet decided to end the afflicted life. He wrote:

Let my heart calm and my mind at ease: why should I be afraid? 定心广志，余何畏懼兮！  
 Yet still, in mounting sorrow and anguish, long I lament and sigh. 曾傷愛哀，永嘆喟兮。  
 For the world is muddy-witted; none can know me; the heart of man cannot be told. 世溷濁莫吾知，人心不可謂兮。  
 I know that death cannot be avoided; therefore I will not grudge its coming. 知死不可讓，原勿愛兮。(172)<sup>7</sup>

About 278 BCE, Qu Yuan threw himself into Miluo River.

## 2.2. *The Seven Sages in the Bamboo Grove—Depression*

The Seven Sages in the Bamboo Grove symbolized a political life style in Chinese history, representing a particular attitude of those sages who were removed from political power. Far away from the court, they exerted invisible yet great influence on politics. Specifically to the seven persons in the group, they lived differently and thus ended with different fates. Although the term of “the Seven Sages in the Bamboo Grove”<sup>8</sup> probably conveyed misleading information to people that they were similar in political standing, actually their

differences had gotten closer attention than their similarities, especially in their different political attitudes. Guo Xiwei (1992) described their attitudes toward the Sima family, the usurper taking power from the young king of Wei, with three types, bender, hedger, and resister.

Xi Kang, refusing to cooperate with the Sima family, was a resister. Some distinctive characters, such as his tall and elegant figure, unique appearance, and aloof behavior, spread his renown. His friend, Shan Tao, commented, "As a person, Xi Kang is majestically towering, like a solitary pine tree standing alone. But when he's drunk, he leans crazily like a jade mountain about to collapse" (Minford and Lau 2000, 457) (嵇叔夜之為人也, 岩岩若孤松之獨立; 其醉也, 傀俄若玉山之將崩). This remarkable manner did not change when he was killed in 262, for that he even played the Melody of Guangling before the execution. In the letter to Shan Tao (《與山巨源書》), quite frankly, he refused to be the successor of Shan Tao in the court.

As a fully upright scholar, Xi Kang failed in the endeavor to pursue justice for Lü An whose wife was seduced by his brother and ended up with imprisonment. Then he wrote *A Song of Disillusionment* (幽憤詩), in which he realized his misery was a fabricated charge. In this poem, he reflected his juvenile period that sculptured his self-indulgent character formed, which again implied he had no interest in dealing with sophisticated interpersonal relationship in the political arena but only strong desire for Dao. After being put into prison, he was surely worried that the secular affairs would disturb his inner peace.

During his imprisonment, Xi Kang was in a very emotional state. He felt so denigrated that even jumping into the clean water could not purify him. Although he was right and honesty, his spirit was enduring insults (雖曰義直, 神辱志沮). His painful experience drove him to imaginatively escape from society to wild nature (采薇山阿, 散發岩岫).<sup>9</sup> Gone wild was refused by the ruler and the poet was killed. The far-reaching political implication of the whole case soon emerged: Before the execution, three thousand students from the government's school went to the execution place, petitioning Xi Kang to be their teacher.

Initially Ruan Ji was also a resister. His gloomy mood was described as "rough and rugged terrain" (胸中壘塊) (Minford and Lau 2000, 450), and "that's why he needed wine to irrigate it" (故須酒澆之) (Minford and Lau 2000, 450). He composed 82 "Poems of My Heart" to convey his depressed feelings. Two of the poems were like this:

Being sleepless at midnight, I rise to play the lute. 夜中不能寐, 起坐彈鳴琴。

The moon is visible through the curtains, and a gentle breeze sways the cord of my robe. 薄帷鑒明月, 清風吹我襟。

A lonely wild-goose cries in the wildness, and is echoed by a bird in the woods. 孤鴻號外野, 翔鳥鳴北林。

As it circles, it gazes. At me, alone, imbued with sadness. 徘徊將何見, 憂思獨傷心. (Minford and Lau 2000, 451)<sup>10</sup>

Day and night revolve. 一日複一夕, 一夕複一朝。

While my face wrinkles, and my spirit wanes. 顏色改平常, 精神自損消。

But the sight of injustice still pains me. One change induces another. 胸中懷湯火, 變化故相招。

That can not be dealt with by tact or wit. The cycle goes on forever. 萬事無窮極, 知謀苦不饒。

I only feel that in a moment, life will disperse in the wind. 但恐須臾間, 魂氣隨風飄。

I have always trodden on thin ice. Yet no one knows! 終身履薄冰, 誰知我心焦! (453)<sup>11</sup>

In these two poems, the poet felt life was short and fragile. It was probably because of this fragility that Ruan Ji at last surrendered to injustice and evil forces. He felt nobody could understand his loneliness just as Qu Yuan did, and he produced more poems than Xi Kang to express the frustration and depression.

### 2.3. Liu Zongyuan—Desolation

As a main figure of the Gu Wen Prose reform, Liu Zongyuan (773-819) was also a member of the vulnerable political community known as the Wang Shuwen reforming group. All of the reformists were banished due to the failure of the reform which resulted in the affair of “2 Wang 8 Sima (二王八司馬)” after the new emperor succeeded to the crown. Jo-shui Chen (1992) pointed out the “Wang clique acted much like an antiestablishment party in modern democratic or revolutionary politics” (75).

Liu Zongyuan was banished thousands of miles away from the capital at Chang'an in faraway south to Yongzhou, and arrived there at the end of 805. Before the reform, he was a young man passionate about serving the country, with great ambition for a political career. After being in exile for ten more years, his ambition faded away. Chen thought Liu Zongyuan was turned “from a man of action into a man of ideas” (189). To emphasize his psychological trauma, I would rather suggest that he was turned from a bold patriot into a desolate man. This transformation was typically described in his poems *Eagle in a Cage* (籠鷹詞) and *Mourn on Plight* (感遇).

In the first half of *Eagle in a Cage*, he depicted an eagle cleaving the sky, attacking other animals and birds at remarkably high speed, and hanging fur and feather of the weaker on its sharp talon after a violent battle. The eagle, as a winner of the battle, scared all other birds and animals away and looked around the wilderness like a hero. While in the latter half, the winner and the hero was captured and chained in a cage to epilate its feather, without which the hero crumbled. All other little animals like racoon dogs and rats began to make fun of him, but the hero still looked around, not in the manner of bravery or heroism though, but of fright, shock, and horror (一夕十顧驚且傷) (Liu 1979, 1246). It was in *Mourn on Plight* that this transformation of his attitude completed.

At the beginning, the jackdaws fly on the wild grassland in the sunlight, 旭日照寒野，鸛斯起蒿萊。

And chirp merrily at the foot of West Mountain. 啁啾有餘樂，飛舞西陵隈。

Very soon when the winter comes, leaves float down to the ground and the land is left bare. 回風旦夕至，零葉委陳荄。

Jackdaws have no place to hide and what is waiting for them are the falcons and hawks. 所棲不足恃，鷹隼縱橫來。(Liu 1979, 1255).

In the *Eagle in a Cage*, he was the eagle, for a time was a hero, a reformist, who was although suppressed but could wait for the chance to return to battle. In *Mourn on Plight*, he realized he was just a prey, having to face a frightening life all the time. On the way to Yongzhou, he wrote *Mourning Qu Yuan* (吊屈原文) to praise Qu Yuan for sticking to his own principle uncompromising to dishonorable force.

During those 10 years living in Yongzhou, Liu Zongyuan was frequented by desolation and grief. Those old officials would not write back to his letters. I sometimes wonder whether this was particular to Chinese culture at that time or universal to human beings independent of cultural difference. Once a person made mistakes in his/her political career, he/she, rejected by peers, would fall into an intensely miserable living condition. They even could refuse to help the weak while talking about morality. Are these glories of human nature? Fellow peers refused to help, and what Liu could do was just staying at the faraway south where there were few sages he could talk to. His deep desolation was conveyed by the most cited *River Snow* (江雪), which says:

A hundred mountains and no birds, 千山鳥飛絕，

A thousand paths without a footprint. 萬徑人蹤滅。

A little boat, a bamboo cloak, 孤舟蓑笠翁,

An old man fishing in the cold river-snow. 獨釣寒江雪。(Liu 1979, 1221)

This poem unwrapped a scroll in front of us, a man sitting in solitude and fishing in a soundless vast world. The poet kept the fishing man's attitude and mind hidden. Whoever could picture the painting on the scroll, he/she would feel his loneliness in the landscape.

#### 2.4. Su Shi—*Death of Will*

Two hundred years later, another literary giant was born and was destined to be a master for his political situation. Unlike Liu Zongyuan, Su Shi moved a lot during his political career. He lived in Chang'an, Hangzhou, Mizhou, Huzhou, Huangzhou, Huizhou, and Danzhou, all the way from the capital, to Zhejiang province and Shandong province in east China, to Hubei province in middle south China, to further south Guangdong province, and last to the farthest south Hainan province. During those migrations, Su Shi floated further and further away from the capital, the center of China, which was the symbol of power in Chinese culture.

In Huzhou, Su Shi's poems were accused of opposing to Wang Anshi Reform. The prospective poet was put into prison, where he was afflicted physically and mentally for four months. In *Write to Ziyong in Prison* (獄中寄子由), he told his brother that subjected to physical and mental torture, he almost died from abuse inflicted by the prison guard, "I dream in a cloudy mountain, my heart beats like deer's leaping, I was scared out of my wits and felt my life was fragile as a chicken in a kitchen" (夢繞雲山心似鹿, 魂飛湯火命如雞) (Su 1982, 998). Su Shi waited, trembling in fear, and at the end of "Wutai Poem Case" was banished to Huangzhou. When his brother assessed his writings after this banishment, "he changed his writing style, like a horse running on the boundless grassland, as a result his creation was like a river pouring down, and apparently I was not able to come up with him" (馳騁翰墨, 其文一變, 如川之方至, 而轍蹉然不能及矣) (Su 1982, 2813).

Living in a different place out of prison, Su Shi realized his life had been changed by his political experience. Similar to Liu Zongyuan, he admitted himself to be an offender of social order and mostly stayed with himself. This desolation was in full view in *Song of Divination-Written at Dinghui Abbey in Huangzhou* (卜算子·黃州定惠院寓居作).

From a sparse plane tree hangs the waning moon. The waterclock is still and hushed is man. 缺月掛疏桐, 漏斷人初靜。

Who sees a hermit pacing up and down alone? Is it the shadow of a fugitive swan? 時見幽人獨往來, 縹緲孤鴻影。

Startled, he turns his head, with a grief none behold. 驚起卻回頭, 有恨無人省。

Looking all over, he won't perch on branches dead. But on the lonely sandbank cold. 揀盡寒枝不肯棲, 寂寞沙洲冷。(Su 2007, 171)

The fugitive man in this poem was even doomed to plunge into grief, not attempting to avoid persecution. He can only wander in the stillness of night and indulge in stricken distress. This distress and desolation promoted him to become a brilliant literary master. During the entire exile, he first expected to return to the north but time only gave him a mournful sigh. We could learn from the *Moon on the West River* (西江月) that he waited all his life to be allowed to return to the north, his hometown.

Like dreams pass world affairs untold. How many autumns in our life are cold? 世事一場大夢, 人生幾度秋涼?

My corridor is loud with wind-blown leaves at night. See my brows frown and hair turn white! 夜來風葉已鳴廊, 看取眉頭鬢上。

Of my poor wine, few guests are proud. The bright moon is oft veiled in clouds. 酒賤常愁客少，月明多被雲妨。  
Who would enjoy with me the mid-autumn moon lonely? Wine cup in hand, northward I looked only. 中秋誰與共孤光，  
把盞淒然北望。(Su 2007, 145)

At the age of 62, Su Shi was banished to the extreme south. Two years later, he was finally permitted to return to the north. On his way back, he passed by a temple; inside he saw a picture of himself painted years ago, then he wrote some words: "My mind is dead like a fallen log, my body is like an untied boat. If you ask me my lifetime's achievement, Huangzhou, Huizhou, Danzhou" (心似已灰之木，身如不系之舟。問汝平生功業，黃州、惠州、儋州) (Su 1982, 2641). These three places mentioned are exactly his banishment areas where he suffered political frustration and spiritual torture. Through these words, he expressed who he was and totally denied the first half of his life of serving as a successful official.

### 3. Self-healing Processes

From the above narration, we could see those people share four common features: (1) their literary writings were all related to their political frustration to a certain extent; (2) through these literary writings they conveyed information about their mental activity or psychological process; and (3) apparently those people all experienced negative emotions, such as grief, desolation, and depression, one of whom even committed suicide. In this part, I will explore the fourth feature, which emerged after they suffered from political frustration; they attempted to find some peace by indulging themselves in nature.<sup>12</sup> My question in this part is, through these self-healing processes, were they eventually healed? Or to what extent were they healed? How can we know those sages have been healed by nature?

In realistic therapy, although it is a bit difficult for patients and counselors to decide whether they have achieved the psychotherapeutic goals and when they should terminate the treatment, every therapy actually has an end. No matter how long a client receives counseling from a counselor, finally one day he/she has to bid to farewell to the therapeutic relationship. A few scholars still try to establish some minimal standard for the termination of psychotherapy. We can consult these criteria to decide whether those people above have been healed. For example, Irving B. Weiner and Robert F. Bornstein (2009) mention three minimum criteria for considering termination, viz., substantial progress toward the goals of the treatment, the patients' capacity to continue to observe and learn about themselves, and substantial resolution of the transference (285-286). The problem is, are there any, or should there be any standards for termination, as Estelle Shane asks? Based on large amount of literature and her experiences, Shane (2009) concludes that "it is impossible to create linear analytic goals or criteria for termination in the complexity of a nonlinear world" (173). The paradox between a certain method and an uncertain world, or the tension between therapeutic means and dynamic end places psychotherapy and its termination is a dilemma, making self therapy necessary for human life.

As a result, I will not adopt the standard principle to assess the consequence of the self-healing processes, but stress what Shane calls "individualistic and idiosyncratic nature of any psychoanalytic process" (168), which in this paper refers to the process that the above sages, particularly, independently, and spontaneously meditated on nature and obtains inspiration from it. Among the above sages, two people died directly of political frustration, Qu Yuan and Xi Kang. However, they differed from each other in a way. As for Qu Yuan, he chose suicide as the end. Xi Kang was killed by the persecutor. Suicide and persecution are totally different, as the former behavior is conducted by the subject and decided by one's own attitude and will, while the latter is a behavior toward the subject conducted by others regardless of one's own attitude and will.

According to this difference, I could not judge whether Qu Yuan had been healed from nature.<sup>13</sup> In *Summon of the Souls* (招魂), he praised the glory of his own country as the center, and every other country surrounding the center, as uncivilized, uncultivated, and uninhibited wilderness. For instance, he described the west as “red ants as huge as elephants and wasps as big as gourds. The five grains do not grow there; dry stalks are the only food” (Qu 1985, 225) (赤蟻若象, 玄蜂若壺些。五穀不生, 藁菅是食些). Nature, in the view of Qu Yuan, was not a home for his soul, but only the Kingdom of Chu was. That is why he could not be healed by nature. Another reason why he could not be healed by nature was that nature was only a subjective representation of his internal feelings. Nature was not nature itself which can enrich a person to be capable of a better understanding of his life, but nature, including all the plants and animals, was divided into two parts<sup>14</sup>—good part with virtue and bad part with evil—based on his own political experiences and his frustration. In other words, I suggested that he could not be healed, because he did not even have the intention to be healed. He decided to die for his faith and principle, which meant he defended human dignity at the sacrifice of his life.

As for Xi Kang and Ruan Ji, they escaped to the bamboo grove, indulging themselves in drinking and “pure talk” (清談) to be free of injustice. They stuck to their own honor by not succumbing to those people in power. The typical teaching from them, “transcending the Confucian ethical codes and following nature” (越名教而任自然) (The Editorial Committee of Chinese Civilization 2007, 356), encourages people to listen to the voice coming from within, follow their own inclination, and free themselves from the external Confucian rules. These callings originated from meditation of their pioneers as well as themselves. Through meditation, they realized there were what the spontaneous flow of nature required them and that human beings should live a life to pursue the truth that any political power or any other secular success could not surpass. Thus, they did not need to die directly for their faith and honor, but the reality only went to the opposite.

Through meditation, they reoriented their life and enriched it with new meaning. Their attitude actually decided their behavior. They gained a lot of consolation from bamboo grove, marked by their distinctive behaviors. For example, Xi Kang pretended to be busy with forging metal as if there were no one present when Zhong Hui paid a visit to him (Minford and Lau 2000, 457). When Ruan Ji was frequently drunk, he would sleep by the side of his neighbor’s wife, under whose husband’s careful observation, there was nothing amiss (450). Through these behaviors, they put their philosophy into practice. What was obviously expressed was not to control life, but to live a life in a way following the truth, or Daoism. Even when Xi Kang’s life was about to be taken by those people in power, he did nothing to resist, only playing his music “Melody of Guangling” before the execution.

As for Liu Zongyuan, after 10 years’ living far away from the center of political power, his view of life changed significantly. In Jo-shui Chen’s research, he mentioned that nature had a psychotherapeutic function in Liu Zongyuan’s life, “Liu often treated nature as an object to which he gave vent to his presentment and distress. Through essays, poems, and sometimes, perhaps, pure imagination, he talked to nature. He shifted to nature some of his burden and pains; silent and seemingly generous, nature could not but listen and accept” (183).

Chen also proved Liu Zongyuan frequently regretted about his ideas about reform and other measures to change the country, but Chen treated his regret as a self-protective philosophy, “the survival and satisfactory preservation of the self were the supreme values for a human being in a complex and perilous world” (168). Besides political frustration, what brought this change into the poet’s personal world, to turn him from an official who devoted himself to the value of a society to a person who pursued the value of self? Many scholars

would indicate that the previous official was guided by Confucianism, which encouraged people to be involved in social life, while the latter person was guided by Buddhism or Daoism that asked people to be concerned about their spiritual world. Well, the problem is, without nature, whether those poets and sages could make this change possible.

So far, it seems not so clear whether without nature they could heal themselves and make change come true, which I will demonstrate more explicitly through Su Shi's life experiences. Su's gift at describing all kinds of natural scenery can be found in his experiences in Hangzhou, a city of pretty city gardens and parks, and Danzhou, a city of wilderness. In his brilliant literature, nature was classified into several types. It could be as unique and magnificent as Qiantang Tide, whose beauty aroused his appreciation. It could be as tough and harsh as Mizhou which rendered his daringness to his epic works. It also could be any natural beauty in which the poet indulged himself and through which he gained a profound insight into the meaning of life. Different natural landscapes brought him different spiritual enlightenment which always helped enrich his understanding on human life (Zhu and Li 2011).

Furthermore, most scholars agree that Su Shi was healed eventually from political frustration. Zhu Jinghua (1996) believes that especially after the banishment of exile to Guangdong and Hainan, the poet buried his old ego, the one sticking to the secular world, abandoned political career, broke the shackles of social boundary, treated life itself instead of secular success as the end, and eventually achieved and enjoyed spiritual freedom by living a life in a way like heaven and earth (34). Ge Xiaoyin (1995) traces the development of landscape literature and concludes that Su Shi eventually found the fundamental truth of human life, which was embedded in human's relation to nature, revealed by the fact that human could always get inspiration from nature and live a pleasantly comfortable life in wild nature. Andrew L. March (1966) also reasons that Su Shi at last believed in the harmony of man and natural beauty, "what the landscape does is art; and is in turn the standard of true human conduct, the way one should go about emptying the container" (385). Through the above three comments, we could infer that Su Shi got a new idea on how human should live and thus healed himself by communing with himself with nature.

It is inconceivable that whether Su Shi would accomplish the healing process without emotionally attaching himself to the landscape, or to natural beauty, which is beyond landscape.<sup>15</sup> By learning from heaven, earth, and landscape, he injected a new meaning to life. If there was anyone among all these sages who actually were hurt by political frustration and healed by nature, Su Shi would definitely stand out. The essence of this healing lies in the fact that he succeeds in changing his view on life and finding a new way of self-realization. To be specific, he, before the political frustration, associated self-realization with a successful political career, which centered on being a popular sage who would bring benefits to his people, and later, after political mayhem, switched to spiritual freedom to live in a way as nature does. One difference between Qu Yuan and Su Shi is that the former did not finally make the recovery from nature, while Su Shi did. Those other sages in this paper were between the two ends and they varied on the degree of healing effect.

#### **4. Duality of Life and Freedom**

In order to prove the inherent connection between nature and human life and nature's universal psychotherapeutic function independent of culture as well, I find some literature works by western writers, who after suffering from political frustration or any other sort of trauma, were healed by nature. Two points here inspire me. One inspiration is a Christian gospel song, written by Peter Scholte in 1966, "We are one in the

spirit,” and another is one of the basic teachings from Chinese philosophy, “Benevolence, righteousness, decorum, and wisdom are not conferred on me by others, I certainly have them” (仁義禮智，非由外鑠我也，我固有之也) (Zhao Zhentao et al. 1999, 251).<sup>16</sup> Apparently, the Christian culture of original sin gives a different explanation to the human nature from Chinese Confucianism, which stresses on the positive characters inherent in all Humans. No matter how different their explanations to human nature are, at least they agree on there IS a human nature. If there IS, then what is that “IS?” I try to use the duality of life to answer this question.

First, I did notice there were some similar western literatures which recorded people’s feeling after frustration and how happy they felt when exposed to nature. Typically, in the beginning of *Reveries of the Solitary Walker*, I found Jean-Jacques Rousseau (2011) was in a situation very much like those Chinese sages above:

So here I am, all alone on this earth, with no brother, neighbour, or friend, and no company but my own.  
The most sociable and loving of human beings has by common consent been banished by the rest of society.  
In the refinement of their hatred they have continued to seek out the cruelest forms of torture for my sensitive soul,  
And they have brutally severed all the ties which bound me to them. (1)

It is such a big question that I could hardly explore the reasons why he had been in such a solitary condition. Here I just want to compare Rousseau’s feeling after being rejected by the entire society with that of Chinese sages. On the one hand, Rousseau described these conflicting perceptions of loving human beings while at the same time feeling exhausted physically and mentally in society. On the other hand, he also depicted how he was absorbed in botany and how peaceful his mind was when he recalled the silence of grassland, river, woods, and field. I will cite the whole long passage which promoted my awareness and understanding of the question mentioned at the beginning of this part.

But if there is a state that where the soul can find a position solid enough to allow it to remain there entirely and gather together its whole being, without needing to recall the past or encroach upon the future, where time is nothing to it, where the present lasts forever, albeit imperceptibly, and giving no sign of its passing, with no other feeling of deprivation or enjoyment, pleasure or pain, desire or fear than simply that of our existence, a feeling that completely fills our souls; as long as this state lasts, the person who is in it can call himself happy, not with an imperfect, poor, and relative happiness, as one finds in the pleasures of life, but with a sufficient, perfect, and full happiness, which leaves in soul no void needing to be filled. Such is the state in which I often found myself on the Île de St Pierre in my solitary reveries, whether I was lying in my boat as it drifted wherever the water took it, or sitting on the banks of the choppy lake, or elsewhere beside a beautiful river or a stream gurgling over stones (55).

Besides Rousseau’s personal experience, there is also some scientific evidence showing the impact of being cut off from nature (Though in the introduction part that I methodologically challenge science, it does not mean I reject it). Richard Louv (2005) proposes the concept of “Nature-Deficit Disorder” to define a common phenomenon in urban-industrial civilization, “the human costs alienation from nature, among them: diminished use of the senses, attention difficulties, and higher rates of physical and emotional illnesses” (36). It is not so difficult for us to get further scientific evidence empirically supporting an undeniable truth that human life can not live well without nature. Robert Greenway (Roszak et al. 1995) has conducted research for many years to identify the cultural essence of environmental crisis. He investigated thousands of people, collected



questionnaires, did interviews and longitudinal studies, and gathered personal responses to get statistic information on “Wilderness effect,” which showed 77% described a major change after spending time on wild nature, possibly in personal relationship, employment, housing, or life-style (129).

What theory could be used to explain this particular phenomenon of healing human-community-generated hurt by nature? Why did Rousseau feel complete peace and happiness in nature? Why did those Chinese sages feel better in the boundless landscape? Why do people begin to change their attitude toward life after returning from wild nature? Why does nature have psychotherapeutic function?

Robert Greenway described “wilderness effect” as “feelings of expansion or reconnection,” or “expansion of self” and “reconnection with adaptations of our evolutionary past.” Since it is “reconnection,” there must be a connection before. Paul Shepard, after tracing the development of human civilization, blamed the watershed of human being’s hostility toward nature on invention of agriculture, before which “ontogenic crippling” human and nature were in harmony, while after which human beings were separated from nature by mistake just like a child separated from his mother (Roszak et al. 1995, 24). Theodore Roszak also mentioned the deep emotional connection between psyche and Gaia to reveal the essence of his “ecological unconscious” (Roszak et al. 1995, 15). Ralph Metzner used “pathological alienation” to define the split between human and the rest part of nature (Roszak et al. 1995, 55).

Obviously, we, modern people, are not the only generation reflecting on the wrong direction of whole human civilization. If we ask Chinese ancient sages why and how we could be healed through nature, they would answer “it is just the way we are,” by following nature’s way, they achieve Dao.<sup>17</sup> Dao is the starting point when human and nature are connected and finally merged as ONE. According to Laozi, “Thus the loss of the Way, Meant the advent of virtue, The loss of virtue, The advent of kindness, The loss of kindness, The advent of service, The loss of service, The advent of ritual rule. Ritual rule turned loyal trust to deceit, Leading to disorder” (Laozi 2004, 106) (故失道而後德，失德而後仁，失仁而後義，失義而後禮。夫禮者忠信之薄而亂之首). This explains how Laozi considered the establishment of human civilization, the development of ethical rules, and the construction of social order were split from the Way. Eventually we could see east and west meet together regarding the origin of human life.

Since to a certain extent, both east and west view human civilization as the fundamental divergence between human and the rest of nature, can we simply go back to the starting point to save the planet, just as many backpackers and explorers did? In 1992, a 24-year-old Californian named Christopher McCandless was found dead of starvation after 4-month’s wild hiking into Alaskan wilderness.<sup>18</sup> In 2009, Ed Wardle was scheduled to spend three months alone in the Tincup Lake area to film a documentary series entitled *Alone in the Wild*, but he quit and asked for rescue after seven weeks.<sup>19</sup> At the end of the experiment, the man said “the wild does not care if I am ill or not, and if I have enough food or not. It does not care if I am lonely. It does not care if I am so miserable. The wild is just here. It’s the wild.” In the beginning, nature is the home. People want to go back home, but home has become a home they could never return any more.

Thus, here is the situation: We put ourselves into a familiar dilemma. It is familiar that we have always been worried about this split. And the dilemma is, on the one hand, optimistically and hopefully Paul Shepard says, “An ecologically harmonious sense of self and world is not the outcome of rational choice. It is the inherent possession of everyone; it is latent in the organism and in the interaction of genome and early experience” (Roszak et al. 1995, 39). On the other hand, as a matter of fact, those who tried to return to the wild

nature ended up with tragedy, only found themselves hurt both physically and mentally, feeling even more deeply separated from nature and difficult to return to culture and society.

For no other reason than this dilemma did we again and again observe the divergence of our behavior from nature. In western tradition, it was fear and hostage toward wilderness and it brought flourishing urban-industrial civilization. It was also the conflict, contrast, and even opposition between America's agriculture, forestry, and fishery that as Aldo Leopold (2001) wrote, "the same basic paradoxes"—"man the conqueror versus man the biotic citizen; science the sharpener of his sword versus science the search-light on his universe; land the slave and servant versus land the collective organism" (187)—they were conflicting elements inside the attitude and behavior toward nature. In eastern tradition, it was the paradox of those frustrated sages throughout ages that who escaped to wild nature in pursuit of meaning of life and healing of themselves. They, never totally loaded off the burden of social civilization, only individually obtained spiritual freedom of human as a species completely different from other lives, though. In contemporary China, it is the paradox between the fact that urbanization is swallowing the land, wetland, forest, and even ocean, and the fact that planners attempt to transplant nature into cities by emigrating ancient woods into city parks and building artificial ecological wetland in outskirts.

As Holmes Rolston (1989) wrote, "there can be no single self, for consciousness is social" (227). Thus, in his view, "I but apparently escape and am trailed by memories and public education. A person's flight to nature is always artificial, for that our specific essence is indissolubly a corporate humaneness" (227). From this perspective, even when a person comes to wilderness, he/she is not a pure individual, but a peculiar culturally or socially bounded person. Without the heavy burden of being a human or even being a concrete individual, he/she could not give birth to such complicated feeling. Specifically, for those Chinese sages, without their political frustration, their emotions would not wave in the way they actually did, the natural scenery would not urge them to meditate on the meaning of life, and also it is hard to tell whether the brilliant naturalism would finally come into being.

Probably we could sum duality of life in this way, psychologically and ecologically, there is a paradox between ecological self which was determined by ecological unconscious, calling human to return to wilderness, and social or cultural self, both determined by history, politics, by all kinds of human relationships, by human-nature relationship on condition that he/she happens to be an environmentalist, and his/her whole unique life experience. Common to all human beings, the ecological self was for most of people covered by social or cultural self. When the social and cultural self pursues self-actualization and succeeds, it is difficult for the ecological self to reveal itself. In some cases even those people who have secured a success in businesses or other fields need a backpack to wild nature. To take it further, when people's self-actualization is hindered, the ecological self will come out and perform its function to change a person's attitude and behavior to realize other potentials. This duality of human life is not only the paradox between life and death, between potentiality and actualization, between a pure living being and a socialized individual, but between an individual out of nature and a member of human civilization carrying on all his/her living experience. This duality also brings some implication to our understanding of freedom.

The above Chinese sages represented a four-generation or four-stage process through which human beings built therapeutic relationship with nature, from spontaneously to consciously. It turned out to be a gradual process with improved therapeutic effect. Individually, Su Shi's survival represented the biggest success of natural healing, which only came at the sacrifice of a regression of society, in that the better one survives, the

more he sacrifices. However, due to the specificity of political frustration from other psychological problems, I could not tell whether the four-generation process was all good to human life. In Confucian tradition, scholars were encouraged to be officials, and sages were inspired to cultivate themselves to regulate their families, govern rightly their states, and eventually bring peace to world; the consequence of successful therapy from political frustration was merely the fact that individuals were more and more inclined to surrender to political authority to give up effort to change or transform a society, and progressively submit to historical determinism.

The effect of this phenomenon could be explained by the tragedies of two sages living at same era—Ruan Ji and Xi Kang. Ruan Ji was much more depressed than Xi Kang, because while Xi Kang, adhering to his own ideal and his indomitable spirit, was executed, Ruan Ji survived at the cost of his own dignity. When assessing the different destiny of Xi Kang and Ruan Ji, Guo Xiwei (1992) pointed out that the death of Xi Kang was a demonstration that the scholars with critical opinion on society and independent personality were unacceptable by temporal feudal system. Surely the persecution of Ji Kang was a tragedy, but the tragedy of Ruan Ji, forced to surrender himself to the usurper, was even more experienced, which bears a more profound meaning. It represented that the moral integrity of Ruan Ji and many other scholars had been split apart with their independent spirituality worn away. As for the one who was not healed at all, Qu Yuan, his suicide proclaimed the indomitability of free will. That is the big difference between political frustration and other common psychological inhibition. He just could not recover from but died of the emotional and psychological trauma. Without this sacrificial death representing the dark side of human history, the glory of human nature could not be manifested.

But what did what we call human civilization do to this sacrifice? Down throughout the centuries, the point that Chinese sages survived better during political frustration with more successful self-healing experience, and yet this improvement in individual's healing was not from human community but from nature, actually strengthened the authority of political power and had an intense implication to individuals that the only freedom that could be attained was the spiritual freedom, and the right that one could metaphysically think about the meaning of life and change one's own behavior for growth. Psychologically, it is a positive thing which we call resilience, or in Darwinian term, evolution of psyche. Politically, it is a vision of degradation that individuals increasingly surrendered to powerful political authority, and this vision produced the current common acute inequality among all kinds of political systems, expressed as a form of deep gap between elites and civilians, even the capability and condition variance among different classes to make effort for personal achievement.

Now it seems that freedom, the most valuable thing, is cultural.<sup>20</sup> Chinese traditional culture, collectively and mentally rooted in Chinese people, fostered a different understanding of freedom. It is not the same as the freedom, which is cultivated through western civilization, is marked with right and obligation, and built on reason, human equality, and out of monotheism. This freedom believes there is only one omnipotent God and all humans are equal but no other human can be as same as the Father excepts the Son. While in Chinese tradition, it is natural theology. God's law is in nature, and human can learn from nature to get information from God, regulate oneself, and build an ideal society following nature's way. Consequently, Confucianism learns from nature (heaven and earth) raising all creatures like parents nursing their children, and instructs Chinese monarchs and sages, who call people "Zimin," to be imitative of nature's way to breed people; Taoism learns

from nature in achieving everything by doing nothing purposely and exhorts governing class to follow the “Way” nature does.

Nature has an ecologically hierarchical structure with heaven and earth or their law at the top, human and all other creatures staying in a stable state as a whole, while in a flowing state as an individual. The freedom in Chinese tradition was to make change happen when in power, and escape from society to nature when out of power. We can call this “psychological freedom,” as May (1962) states “Freedom is something you grow into” (46). This psycho-understanding of freedom can be used to explain why Su Shi, the fourth-generation, wrote “From now on, I would vanish with my little boat, for the rest of my life, on the sea I would float” (小舟從此逝，江海寄餘生) (Su 2007, 169). Thus for those frustrated sages, freedom is not in society, but among natural beauty, in nature itself. Freedom is to surrender. For the sake of the larger community, they responsibly and consciously escape. This also can be used to explain when it comes to the issues of freedom and democracy in a western sense, the popular ambivalence exists among contemporary Chinese intellectuals, either considering that the current society is not ready for them yet, or believing the east can develop another system of freedom, and democracy in which they will be used as instrument to achieve a higher good and an evolution of a greater community. As the saying goes, if you cannot change the world, change yourself.

Therefore, west and east are culturally divergent, but can be convergent eco-psychologically. Hopefully, they will meet in nature where all cultural difference fade, appreciating the circle of life, the beauty of the planet, and the dignity of life. The convergence is our hope for a healthier planet. The planet is in the long run that the greatest community and its health require us to work together. Since the split between human and nature is one of the major roots of the environmental crisis, it is time for us to go beyond the limits of urban-industrial civilization and build a new ecological civilization. For the developing countries which have followed developed countries’ steps to industrialize and urbanize, especially China, we need to free ourselves from material prosperity, being aware that we have the choice to establish a good relationship with nature. However, I suggest the approaches be inside our established civilization, not in the faraway wilderness. As for wilderness, leave it alone and keep it intact if there is any left. That is, we need to build some transitional areas between cities and pure wilderness for human therapy and preserve some pure wilderness as therapy for the planet.

## 5. Conclusion

In summary, the four-generation Chinese sages who suffered from political frustration experienced apparent negative emotions, such as grief, depression, desolation, and death of will. After the frustration and persecution, they spontaneously or consciously turned to nature for healing and recovering. According to their intention, they were respectively healed to varying extents. The most successful healing experience came after the person finished personal transformation and changed his perspective on the purpose of life by letting landscape or nature come into his life. In contrast to those who view the transformation as developing from Confucianism to Taoism or Buddhism, I argue that without landscape or nature, they could not finish the processes.

Those sages’ struggling reveals the duality of human life and the conflict between two kinds of self, the ecological self and social or cultural self. Those Chinese sages follow the ecological self to pursue psychological freedom and feel inclined to surrender under political authority. The freedom built on the ecological self is different from the freedom in the western sense that is developed from the cultural self which treated reason, equality, right, and obligation as important concepts. The ecological self is common to all

human beings whether they are from west or east. That is the calling from the earth, asking human beings to go forward hand in hand. Heal ourselves and heal the planet. Save the planet and free ourselves.

## Notes

1. Surely this is not true for those pioneers who practice environmentally related therapeutic skills, such as Michael J. Cohen's "living organism," Steven Harper's "wilderness therapy" and Sarah A. Conn's concept of "materialistic disorder," and so on. But compared to enormous members of the main stream in psychotherapy, they are quite few. For the practice of those relatively few nature-therapy, see Martin Milton, *waking up to nature: exploring a new direction for psychological practice*, *Ecopsychology* 1 (2009): 8-13.

2. As Figley suggested, trauma psychology is a paradigm permitting "investigators and practitioners to understand the process by which people perceive adversity, react to it, recover to a resilient or growth state or to an unwanted state." See Robert W. Rieber, *Encyclopedia of the History of Psychological Theories*, Springer, 2012, p. 1137.

3. Here in environmental ethics, philosophers such as Thomas Aquinas (1225-1274), René Descartes (1596-1650), John Stuart Mill (1806-1873), John Locke (1632-1704), and Immanuel Kant (1724-1804), have been checked. Those philosophers, agreeing with that only humans deserve moral concern, are labeled "anthropocentric."

4. The cited Chinese is from *Qu Yuan Ji Jiao Zhu*, p. 16.

5. *Ibid.*, p. 39.

6. *Ibid.*, p. 160.

7. *Ibid.*, p. 553.

8. It is well-known that the name of the Seven Sages of the Bamboo Grove originates from A New Account of Tales of the World, in chapter 23, "the seven used to gather beneath a bamboo grove, letting their fancy free in merry revelry. For this reason the world calls them the Seven Sages of the Bamboo Grove" (七人常集於竹林之下，肆意酣暢，故世謂“竹林七賢”《世說新語·任誕第二十三》).

9. The cited Chinese is from *Zhulin Qixian Shiwen Quanji Yizhu*, p. 302.

10. The cited Chinese is from *Zhulin Qixian Shiwen Quanji Yizhu*, p. 190.

11. *Ibid.*, p. 230.

12. Andrew L. March suggests that landscape is better than nature because the latter has the trouble of being suggestive and vague. See self and landscape in Su Shih, *Journal of the American Oriental Society*, 1966, Vol. 86, No. 4, pp. 377-96. Nature, Ziran, actually refers to different things in Chinese literature, such as inherent attribute of something, unintentional character of certain behavior, an undisturbed developing of a process, the environment that humans dwell in, the non-human world, and so on. March considers there is no Chinese term quite like landscape, and typical expression are "hills and waters." The corresponding Chinese words of "hills and waters" should be shanshui, but Chinese ancient sages know that shanshui are beyond "hills and waters." Alternatively, in other words, there is no English term quite like shanshui. In this article, I use "nature" to emphasize the non-human environment as human's spiritual dwelling place, which is beyond the sum of hills and waters, and becoming something else.

13. Although Qu Yuan is a failed example of self-healing from nature, he is vital to my later discussion about life and freedom.

14. In the newest research to *Li Sao*, Gopal Sukhu writes a whole chapter to explore the rhetorical uses of plant imaginary in the Warring States period works. The author thinks *Li Sao*, under this influence, uses the fragrant plant such as Lan to symbolize virtue and foulsmelling plants symbolizing vice and the corrupt. The worldview behind these symbolizing is connected with spirit descent and the conception of the cosmos that "the cosmos was interpenetrated and controlled by forces inhabiting an invisible dimension." It is also in this sense that I think Qu Yuan divide natural world into two parts.

15. I am much appreciated in this view that an advice from the peer review points out "A landscape is NOT natural; it is human made. Buddhists, Daoist and even Confucians and others find comfort and some therapeutic release in nature itself."

16. *Mencius*, translated into English by Zhao Zhentao, Zhang Wenting, and Zhou Dingzhi, translated into modern Chinese by Yang Bojun, Hunan People's Publishing House and Foreign Languages Press, 1999, p. 251. Comparatively, another translation is, "Humaneness, rightness, propriety, and wisdom are not infused into us from without. We definitely possess them." See, *Mencius*, translated by Irene Bloom, Columbia University Press, Reprint edition, 2009, p. 124. Christianity is so focused on the concept of original sin and totally treats the human body or flesh as bad. Confucianism is also sure on one thing, that is, the inherent goodness of life.

17. In his paper entitled "Tao Psychotherapy: Introducing a New Approach to Humanistic Practice," Erik Craig brings Tao Psychotherapy to western academia, considering it as "a single coherent approach" combining psychoanalytic, existential, humanistic, and transpersonal perspectives. Interestingly in his paper he uses 10 ox herding figures from Chan/Zen Buddhism to demonstrate the process of Tao Psychotherapy, beginning with losing one's ox and trying to find it (pointing to neurosis anxiety, or "nuclear feeling," or "most intractable difficulties in life," as the inventor of this approach defined), through finding the ox and forgetting both the ox and self, at last ending up in a state one can enter the world with open hands (living a compassionate and

altruistic life). In the 10 figure, there is landscape in nine of them and there is one with landscape (no ox, no human) only, but obviously the “world” in this paper is not so clear, at least it does emphasize the world metaphysically, but not ecologically. See *The Humanistic Psychologist* 35.2 (2007): 109-33.

18. CBC News, Filmmaker Rescued from Yukon Wilderness. <<http://www.cbc.ca/news/canada/north/story/2009/08/28/wardle-yukon-survival-show.html>>. (24 May, 2013).

19. Ibid..

20. Xie Yangju carries out one research concerning this topic. Seeing that some scholars view Zhuangzi as a liberal, he compared the concept of “freedom” in west sense and “Xiaoyao” in Zhuangzi, and he deems that it is improper to label “liberal” to Zhuangzi. “Freedom,” the core of modern west political science, emerged in the setting of human-nature and subject-object dichotomy, however “Xiaoyao” aspires people to dispel human-nature and subject-object dichotomy, to commune with nature and the universe.

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# Yang Zhu's "Guiji" Yangsheng and Its Modern Relevance

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Condemned by Mencius (ca.372-289 BCE) as selfishness (weiwo, 为我), Yang Zhu's yangsheng philosophy in China is traditionally depicted as a philosophy of egoism and hedonism. In contrast, Yang Zhu (fl.ca.370-350 BCE) is described as an "early liberal or individualist" hero in the Western Discussion of Chinese Philosophy. Yang Zhu may not be a liberal or individualist hero as portrayed by the West, but surely he should not be depicted as a promoter of egoism as Mencius did. Both John Emerson and A.C. Graham are probably right when they claimed that Yang Zhu was a revolutionary thinker of his own time; and "Yang Zhu's intervention for the Chinese thinking world had provoked a metaphysical crisis which had threatened the basic assumptions of Confucianism and Mohism and set them into a new course" (A.C. Graham 1978). From my reading, Yang Zhu's influence on Chinese philosophy had been and will be even greater, although his philosophy as a whole was not practiced by Chinese society in the past due to the dominance of Confucianism. Yet as the first person who clearly emphasized nourishing of life for individuals and the first theory that rooted morality into xing (性, human nature), Yang Zhu's yangsheng philosophy had indeed through history made a huge contribution to Chinese nurturing life tradition, and had great potential in providing inspiration to modern moral thinking. Many discussions initiated or developed by Yang Zhu and his followers have influenced both Confucianism and Daoism profoundly. His idea of nourishing life was not only inherited and developed by Zhuangzi and later Daoist religion from life preservation perspective, but also by Mencius and Xunzi from moral cultivation perspective. As a doctrine that has shown more and more relevance to modern society, people can find many inspirations from Yang Zhu's answer to the following questions: What is the aim of human life? What is the right attitude toward life and death? What is human nature? What is the relationship between life nourishment and individual freedom? Why nourishing one's own life should be as important as nourishing that of others? What is the difference between humans and animals? Why living a natural life is so important for human beings? Based on materials collected from various Chinese sources directly related to Yang Zhu's school, especially the chapter entitled as "Yang Zhu" from the book of *Liezi*, this paper will explore essential features of Yang Zhu's yangsheng philosophy and its relevance to modern society. As "guiji" (贵己, cherishing oneself) is the core of Yang Zhu's yangsheng philosophy, discussion of this paper will focus on what Yang Zhu's "guiji" means, why Yang Zhu's "guiji" is not "weiwo" (为我, for oneself), and how Yang Zhu's "guiji" yangsheng is relevant to modern society.

**Keywords:** Yangsheng (nourishing life), ji (self), wo (oneself), xing (nature), guiji (cherishing self), weiwo (for oneself), quanxing (keep one's nature intact), baozhen (protecting one's genuineness)



## 1. Essential Characteristic of Yang Zhu's "Guiji" Yangsheng

Little is known of the historical Yang Zhu,<sup>1</sup> or the authentic systematic source of his remaining philosophy.<sup>2</sup> Yet Yang Zhu's yangsheng philosophy is famous due to its challenge to both Mohist and Confucian pragmatic altruism, and its enhancement of the "guiji" principle.<sup>3</sup>

Three features of Yang Zhu philosophy are pointed out by *Huainanzi* (淮南子) in its discussion on the challenge of Yang Zhu to Mohism, they are: "quanxing" (全性, keep ones nature intact), "baozhen" (保真, protect one's genuineness), and "buyiwuweixing" (不以物累形, not allow oneself to become tied to material things).<sup>4</sup> Guocheng Jiao gives a detail examination on how Yang Zhu challenged Mohist doctrines,

Against Modi's idea of sacrificing oneself to die in order to offer an equal and universal love to others, Yang Zhu insisted that one should treasure oneself; as opposed to Modi's idea of the promotion of selflessness with morality being the first principle, Yang Zhu suggested that one should avoid to tie oneself up to any external burdens; as opposed to Modi's appeal to ghosts for ensuring one's good performance in social and political services, Yang Zhu enhanced the idea of getting rid of the fears of ghosts in order to ensure one's spirit in peace and one's nature intact; as opposed to Modi's challenge on fate by believing that such a challenge would lead to an artificial effort for an external conquering, Yang Zhu enhanced a natural attitude toward life. (Guocheng Jiao 1989, 89)<sup>5</sup>

More features of Yang Zhu yangsheng philosophy were revealed from Yang Zhu's challenge to Confucianism. He was against Confucian benevolent moralism where sacrifice of one's personal interests for the benefits of family and state were at the centre of personal moral cultivation, Yang Zhu enhanced an idea of "guiji" in order to encourage everybody to take care of themselves. Yang believed that if only everybody focused merely on taking care of themselves rather than others, the whole world could be in peace:

Po-ch'eng-Tze-kao would not benefit others at the cost of one hair; he renounced his state and retired to plough the fields. The great Yü did not keep even his own body for his own benefit; he worked to drain the flood until one side of his body was paralysed. A man of ancient times, if he had benefited the Empire by the loss of one hair, could not [he] have given it; and if everything in the Empire had been offered to him alone, would not [he] have taken it. When no one would lose a hair, and no one would benefit the Empire, the Empire was in good order. (Graham 1990, 148)<sup>6</sup>

Against Confucian moral ideal of "qijia" (齐家, harmonizing the family), "zhiguo" (治国, managing/regulating the state), and "pingtianxia" (平天下, bringing peace to the world), Yangzhu suggested individual should pay full attention to treasure their own lives and not put their lives into potential dangers by neither entering a besieged city (buruweicheng, 不入危城) nor holding service at the army (buchujunlü, 不处军旅).<sup>7</sup> He was opposed to the Confucian use of conventional values as a tool to pursue longevity, riches, fame, and honor. Yang Zhu insisted that one should not allow oneself to be tied to material things (buyiwuleixing, 不以物累形).<sup>8</sup> Yang Zhu questioned the value of fame and honor in comparison to life: "If anybody cares for one's own blame or praise so much by torturing his spirit and body, he will struggle for a name lasting some hundred years after his death. Can the halo of glory revive his dried bones, or give it back the joy of living" (Anton Forke 2012)?<sup>9</sup> From Yang Zhu's viewpoint, "all fame is nothing but falsehood;"<sup>10</sup> seeking for fame, riches, or honor, is to focus on externals. Focusing on externals will further result in the ignorance of one's internal self and allow one's true nature to be lost, and thus lead one to suffer the consequences in reality: "There are four things which do not allow people to rest: Long Life, Reputation, Rank, and Riches. Those who have them fear ghosts, men, power, and punishment. They are always fugitives. Whether they are killed or live, they regulate their life by externals" (Anton Forke 2012, 61-62).<sup>11</sup>

Suffering in reality will finally cause one's grief and misery and therefore make one to live an unhappy life. One's grief and feelings of misery cannot be released unless one's true nature is revealed and fulfilled; one's unhappy life cannot come to an end unless one's suffering in reality is ended. Therefore, a yearning of being oneself and a desire of returning to one's true nature will be always there and this will lead one to regret what he/she has done.<sup>12</sup>

It is clear that neither the Mohist "universal love" (jian'ai, 兼爱) based on the principle of equality and reciprocation, nor Confucian "graded love" (ren'ai, 仁爱) based on filial piety and benevolence, is akin to Yang Zhu's "guiji"—a "self love" based on the natural principle indorsed by heaven and earth. Unlike Mohist "universal love" which takes social and state's interests as priority, or Confucian "graded love" that takes family interests as priority, Yang Zhu's "self love" is intended to be related to one's own physical pleasure and mental happiness and therefore gives self a supreme position that surpasses the interests of both the family and the state by separating "ji" from family and state, and giving oneself an independent position of priority. Yang Zhu makes himself and his doctrine stand out from the mainstream of Chinese tradition.<sup>13</sup>

The structure of Yang Zhu's "guiji" yangsheng philosophy is very clear: "Ji" as an independent self entity distinguished from both family and society is right at the centre of Yang Zhu's nourishing life philosophy. This means, nourishing life is to adhere to one's true self.

Yen-Ping-Chung asked Kuan-Yi-Wu to cherish life. Kuan-Yi-Wu replied: "It suffices to give it its free course, neither checking nor obstructing it." Yen-Ping-Chung said: "And as to details?" Kuan-Yi-Wu replied: "Allow the ear to hear what it likes, the eye to see what it likes, the noses to smell what it likes, the mouth to say what it likes, the body to enjoy the comforts it likes to have, and the mind to do what it likes." (Anton Forke 2012, 43)<sup>14</sup>

There are two targets being embraced within Yang Zhu's "guiji" practice: to keep one's physical body and sensual organs in a satisfied condition, one's mind and heart in a happy mood, and one's emotions and feelings in a pleasant situation; two ways that have been used for ensuring the realization of the two targets: One is to keep one's true nature intact and the other is to keep one's genuine self in a protected situation; three methods have been used by Yang Zhu for keeping one's nature intact and protecting one's self in genuineness, they are: an inward seeking for one's internal nature and true self from within; a natural attitude toward life and death; and a freedom from attachments to any conventional values or external material pursuits.

From such a structure, it is hard to conclude that Yang Zhu's philosophy is a selfish doctrine which rejects an opportunity to sacrifice a single hair to benefit the whole world and it is even harder to determine that Yang Zhu enhances the idea of sacrifice of the interests of others for the benefit of oneself. In fact, as Graham has recognized, Yang Zhu "wants pleasure for other men as well as for himself." This can be seen clearly from the story of Tianmu-Shu that he does not only share his fortune with others but also leave nothing for himself in the end.<sup>15</sup> In order to understand how and why Mencius' critique which is that "not to sacrifice one single hair for gaining a benefit as great as Empire" is a "proof of high-minded indifference to personal gain" (Guocheng Jiao 1989)<sup>16</sup> rather than an evidence of extreme selfishness, we need to examine what the meanings of "ji" and "wo" are.

## 2. The Meaning of "Ji" and "Wo"

Although both "ji" and "wo" can be translated as "oneself" in English, they do have different meanings in Chinese. In Xushen's *"Shuowenjiezi"* (说文解字, Explaining and Analyzing Characters), "ji" (己), based on its look as a belly is interpreted as the "middle part of a body," to mean "oneself" as a holistic entity that is

different from others;<sup>17</sup> "wo" (我), in contrast, is interpreted as "one calls oneself." Since "wo" was a combination of two parts, "ge" (戈, weapon) and "shou" (手, hand) to mean a weapon in hand, "wo" was also identifiable with "sha" (杀, kill) in ancient time.<sup>18</sup> According to Gu Yankui's *Dictionary of the Roots of Chinese Character*, "ji" (己), from its structure, looks like a leading thread weaving through various silk threads so as to bind them together, to mean "weave," "tie up," "bind," or "distinguish." Its original meaning refers to the middle palace where one's whole self is contained, to mean "oneself" or "one own;" its extended meaning is "to distinguish" and "to record."<sup>19</sup> Whereas, "wo" (我) in "oracle bone inscription" looks like "a saw or knife with sharp teeth" and so refers to either "saw alike instruments" or a "calling for oneself in front of other people;" "wo" also has an extended meaning as "kill."<sup>20</sup> Anxian Luo gave a more detail examination on "wo" when he examined Zhuangzi's concept "wusangwo" (吾丧我). According to him, "wo" is not simply to mean one calls oneself, but to mean one calls oneself in front of others. Because in the eyes of others, there are not so many differences between individuals who term themselves as "wo;" however, for the person who calls himself/herself "wo," it does indicate a clear intension to bring himself/herself out as a distinctive unit that is different from others and needs to be defended. The reason why "wo" has equal meaning with weapon "ge" is that "wo" is an offensive weapon with a long handle. Although the exact reason for why "ge" and "wo" are developed together is hard to know, we still can catch its rough reason like this: "wo" is a protective "I" with a strong desire of peculiarity; "wo" will initiate an attack when I have a feeling of being offended. Since "wo" is not a defensive weapon with a short handle but rather an offensive weapon with a long handle, this indicates that "wo" will normally initiate an attack when one thinks there is an on-going offence, whether this assumption is true or not.<sup>21</sup>

Based on above interpretations, it is clear that "ji" refers to an identifiable container where one's whole self is included from within. "Ji" is thus become a symbol to identify oneself as a holistic identity. Since "ji" is merely an independent private entity separated from others or relationships, there will be neither a social/political relationship nor a moral/economical relationship with others attached to "guiji" acts. Whereas "wo" is connected to a relationship with others on one side and a weapon for attack and kill on the other side, therefore when people use "wo" to call himself/herself, it always indicates that one is intending to defend oneself (wo) by weapons that may bring harm to others. Because "guiji" is just to "treasure oneself" as a holistic entity and intends to keep one's own nature in an intact condition, "weiwo" means one will attack even kill others in order to protect one's own benefits. We can now conclude that "guiji" (treasure oneself) is not equal to "weiwo" (for oneself) at all.<sup>22</sup> When Mencius uses "weiwo" to replace "guiji" to mark Yang Zhu's doctrine, it is clear that he is deliberately putting a selfish cap onto the head of Yang Zhu's tradition. From my viewpoints, Yang Zhu's "guiji" philosophy is not only a philosophy of "weiwo" (for one's own benefits), but actually a philosophy of "feiwo" (非我, deny self) in terms of persuading individuals to give up their social profitable pursuits and encourage them to cut themselves off from all external attachments, including familial, social, and political profits, as well as one's economical and moral interests. This idea has been inherited and developed by Zhuangzi in his story of "wusangwo" (吾丧我, I abandon myself), and the "wo" that Zhuangzi intended to depart from or throw away, according to Anxian Luo, is the socialized external self and the reason why one should abandon this secular and socialized "wo," is for returning to one's true internal self.<sup>23</sup>

### 3. Yang Zhu's Concept of "Ji" and "Guiji"<sup>24</sup>

In order to reveal the true nature of Yang Zhu's "guiji" philosophy, an examination of what is meant by "ji" in his understanding is very important. Unlike Sigmund Freud who defines "self" merely in terms of psychology, Yang Zhu discusses "ji" from three different levels: the physical and psychological levels as well as the spiritual level.

On the physical level, Yang Zhu connected "ji" with shen (生), the physical life of the individual, therefore, "guiji" for Yang Zhu, is to treasure one's physical living body and allow it to live in a natural and happy way: "Always life is precious and death comes too soon. We must never forget that we are living this precious life, waiting for death which comes too soon; and to wish to impress others with your respect for propriety and duty, distorting your natural passions to call up a good name, in our judgment is worse than death" (Graham 1960, 145).<sup>25</sup>

As life is precious, everybody can only have one chance to live it, and therefore everybody should treasure it and never put it in danger. A Yangist would "enjoy this single life to the full, draining the utmost pleasure from life's best years" (Graham 1960, 145).<sup>26</sup> We can see this idea more clearly in chapter "guisheng" (贵生, treasuring life) of *Lüshichunqiu*,

The sages pondered over all things in the world and found that nothing is treasured more than life. Physical organs such as ears, eyes, nose, and mouth, they are merely servants of one's life. Thus, although ears like sound, eyes like colors, nose likes fragrance, and mouth likes flavour, they should be prohibited if they are going to harm one's life. ... Regarding to benefit, gaining a world is great enough yet one will not harm one's life to gain it, how could one let other things be prior to one's life? (Chen Qiyou 2002, 75)<sup>27</sup>

From the psychological level, similar to Freud, Yang Zhu also put spontaneous desires derived from one's physical need for survival and pleasure into the structure of "ji." Thus, to please one's physical body, to satisfy one's essential bodily and mental desires, and to keep one's emotions and feelings in a happy and wellbeing condition, are also essential for Yang Zhu's concept of "guiji." In chapter "qingyü" (情欲, lust) of the *Lüshichunqiu*, how desires and emotions are essential for one's life is also discussed:

A human is born with avarice and desires. ... Therefore, the liking of the five sounds of the ears, the liking of five colors of the eyes, and the liking of five flavors of the mouth, are all desires. These desires are possessed by everybody, no matter if they are nobles or commons, stupid or wise, virtuous or immoral. Emotions and desires are the same in the lives of the Divine Farmer and the Yellow Emperor, as well as in the lives of the Jie and Zhou. (Chen Qiyou 2002, 86)<sup>28</sup>

Based on this, the author concludes that "one's life will have no difference from its death if one's ears could not like sounds, one's eyes could not like colours, and one's mouth could not like flavors" (Chen Qiyou 2002).<sup>29</sup>

Although both Yang Zhu and Freud have discussed their "ji" or self from a psychological perspective, their conclusions on what is worthy of promotion with the true self are entirely different. Freud divides "self" into three parts, the pleasure-oriented "id" part, the conscience driven superego part, and the ego part as the balance between the id and the superego. Among them, only the id is what a person is born with; whereas, both ego and superego are formed after birth and development involve the experience of social relationships. The superego is perceived by the individual as the good part of the self, while the id is the dark unconscious side of the self. According to Freud, the id is unconscious by definition: "it is the dark inaccessible part of our personality" (Sigmund Freud 1933), and "most of that is of a negative character and can be described only as a contrast to

the ego" (Sigmund Freud 1933); although "it is filled with energy reaching it from the instincts, but it has no organization, produces no collective will, but only a striving to bring about the satisfaction of the instinctual needs subject to the observance of the pleasure principle" (Sigmund Freud 1933, 105-6).<sup>30</sup> He argues that the autonomous self is governed by desires and passions, and that these desires, even if we are not conscious them, will naturally steer our decisions.<sup>31</sup> Unlike Freud, Yang Zhu regards these desires and passions as a part of one's internal nature which needs to be satisfied and taken care of. In this way, Yang Zhu strengthens the idea of autonomous self from the human nature perspective.

Why the enjoyment of one's sensual pleasure is so important for individual life has been discussed in the chapter of Yang Zhu in *Liezi*.<sup>32</sup> According to the author, to achieve immortality is neither impossible nor necessary; to achieve longevity is hard and difficult. Even for someone who does live for a long life as hundreds of years, the unconsciousness of infancy and old age will take half of his/her life; the time he/she passes unconsciously while sleepy at night, and that which is wasted during wakefulness in the day also amounts to another half of the rest. Again pain and sickness, and sorrow and fear, fill up about a half, "so that he really gets only ten years or so for his enjoyment" (Anton Forke 1912).<sup>33</sup> With the enjoyable part of human life so short, humans should treasure their lives and not waste them: "The men of the distant past knew that in life we were here for a moment and in death we were gone for a moment. Therefore they acted as their hearts promoted and did not rebel against their spontaneous desires" (Graham 1990, 140).<sup>34</sup>

From above discussion, it was clear that Freud's regarding of the inborn part of self as the dark side of self perceived by individual was entirely different from that of Yang Zhu who in contrast promoted this part of self as the perfect and pure authentic part of one's self. For Yang Zhu's perspective, the social made "self" formed through various social relationships based on conventional values after birth was no longer the perfect essence derived from Dao, and indorsed by heaven and earth. This was due to its encounter with social pollution, and therefore this socialized self was the "wo" that should be refused or abandoned by oneself, the "ji."<sup>35</sup> Therefore, Yang Zhu encouraged people to cut off their ties to external material profits and gains, and entirely focus on personal enjoyment of sensual pleasure and one's internal spiritual transcendence. As Alan Fox suggests, "the Yangists believed that each individual must rely on their own intuition for guidance in protecting their integrity" (Alan Fox 2008, 362),<sup>36</sup> because "the transcendentalists asserted that God was to be found in nature and in human beings, which was structurally consistent with Yangist notion of xing or 'nature,' and its relation to Tian or 'Heaven'" (Alan Fox 2008, 361).<sup>37</sup>

Different again from Freud who thinks the moral driven superego has nothing to do with inborn id, Yang Zhu insists that in the inborn human nature, one's intending of spiritual transcendence has already embedded from within. He states that although fine clothes, good food, music, and beautiful women are what a man would live for and where he can find happiness, "we cannot always have enough good clothes and food to satisfy us, cannot always be playing with women and listening to music" (Alan Fox 2008, 139),<sup>38</sup> therefore, to find out what one's heart is longing for and what is one's "xing" (性, innate nature) intending to do becomes more important content for Yang Zhu's nourishing life philosophy.

#### 4. Yang Zhu's "Xing" as the Core of the Self and the Root of Morality

One of the greatest contributions of Yang Zhu's philosophy is to connect "ji" to "xing" (性, human nature) and regard "xing" as the root of morality. According to Benjamin Schwartz (1989),

The first reliable recorded usage of human nature is found in statements describing the doctrine of Yang Chu, and that in Yang Chu, it does not simply refer to innate "natural" properties in general but the particular propensity of human beings to pursue their own natural "desires" for health, long life, and freedom from anxiety. The only instruction which heaven inscribes us is the instruction to seek our own individual creaturely well-being.<sup>39</sup> (Benjamin Schwarz 1989, 175)

Regarding what is meant by "xing," Alan Fox (2008) suggests that,

The xing, which is mandated by tian, can be described as destiny as opposed to fate. The goal of life, according to this way of thinking, is to fulfill your destiny, your potential, and to be all that you can be, given your own peculiar, idiosyncratic combination of limitations and abilities. Again, in the most rudimentary sense, this refers to living out one's natural life span, although it eventually evolves into a more sophisticated model that accounts for the quality as well as the quantity of life.<sup>40</sup> (Alan Fox 2008, 363)

For the Yangist, in accordance with Graham, xing "is primarily the capacity, which may be injured by excess or damage from outside, to live out the term of life which Heaven has destined for man" (Graham 1989).<sup>41</sup> Following Laozi, Yang Zhu also regarded "xing" as an internal human nature with pure and genuineness of character. Yang Zhu's concept of "xing" had close connection with Laozi's understanding of the xing (essence) as the manifestation of the Dao. Laozi says, "When Dao manifested as a thing ... the essence of the thing is already endure, and the essence that enfolds within is extremely true and genuineness, and within this genuineness, there is trustworthiness and authenticity" (Zhu Qianzhi 1982).<sup>42</sup> As the manifestation of Dao in personal life, "xing" therefore possesses perfect, pure, and authentic characteristics which are similar to that of Dao in Yang Zhu's thinking. In chapter "guisheng" of *Lüshichunqiu*, the author, apparently from Yangist school, mentions the relationship between the genuineness of Dao and the body when he discusses the Dao of Completion of the Body and Nourishing Life (wanshen yangsheng zhidao, 完身养生之道), "the genuineness of the Dao is for keeping the life of one's body" (Chen Qiyu 2002).<sup>43</sup> Because this perfect and pure "xing," as the true and internal "ji," is connected to the genuineness of the Dao, "guiji" for Yang Zhu is, on one hand, to keep one's "xing" intact, and on the other hand, to ensure one's internal self in a genuine and an undisturbed condition.

To keep one's xing in an intact and genuine condition is so important that some Yangists even give it a position prior to a forced life. *Lüshichunqiu* recorded a saying from Zihuazi (子华子, a disciple of Yang Zhu) like this, "to keep one's life intact is the best, to keep one's life partially completed is the second, death is the next, and to live under force is the worst one" (Chen Qiyu 2002).<sup>44</sup> Based on this, the author of chapter "Treasure Life" (guisheng, 贵生) of *Lüshichunqiu*, concludes that "to treasure life is not to live under force," and "to live a life under force is worse than death" (Chen Qiyu 2002).<sup>45</sup> So keeping one's internal "xing" and true self is so important that a freedom of pursuing internal "xing" and a will to untie oneself from any external and material pursuits are also important for Yang Zhu's nourishing life philosophy. As "the first important Chinese thinker who develops a philosophy for the individual disinclined to join in the struggle for wealth and power" (Graham 1960), Yang Zhu points out that the full enjoyment of keeping one's nature intact will be "hindered by moral conventions which we obey from an idle desire to win a good reputation in the eyes of others and fame which will outlast our deaths" (Graham 1960).<sup>46</sup> "What the will wishes to achieve is freedom and leisure, and if it is denied these, I will say man's nature is restricted" (Graham 1960).<sup>47</sup> This liberty idea is not only inherited and further developed by Zhuangzi in his theory of absolute freedom,<sup>48</sup> but also by the later Daoist practitioners for their practice of life preservation.

One thing that needs to be addressed here is that Yang Zhu's challenge to conventional values does not lead to a moral nihilism. Schwartz suggests that "Yang Zhu's contribution to the entire discussion of Hsing may not at all have been the invention of the notion as a philosophic term, but rather his particular self consciously 'egoistic' interpretation of it" (Benjamin Schwartz 1985).<sup>49</sup> Yang Zhu never suggests satisfying one's natural inclinations at the cost of morality; in fact, Yang Zhu actually confirmed the legality of morality when he discussed the nature of humankind in comparison with the animals and said that "Men resemble heaven and earth in that they cherish five principles" (Benjamin Schwartz 1985).<sup>50</sup> Although Yang Zhu did not discuss what these five principles were, through his discussion on human nature in comparison with the animals, it could be seen that "zhi" (智, intelligence) should be the first one: "Men resemble the other species between heaven and earth, and like them owes his nature to the Five Elements. He is the most intelligent of living things" (Graham 1960).<sup>51</sup> Although this idea in Yang Zhu's chapter may not be directly from Yang Zhu as Graham indicated in his translation, it did show its difference from Confucian understanding of morality and intelligence. For example, Xunzi also discussed the importance of intelligence in the process of distinguishing humans from animals: "It is the faculty of intelligence that which enables people to develop prudence and foresight, and in turn consider the consequences of their action" (Zhao 2007).<sup>52</sup> However, the functions of intelligence in Yang Zhu and Xunzi are different. The faculty of intelligence for Yang Zhu is for knowing the true human internal nature and self preservation,<sup>53</sup> but for Xunzi is for drawing moral boundaries and following the moral principles invented by the ancient sage kings. Thus, although Xunzi did grant human desires as being a legitimate state and admitted that morality exists for the better satisfaction of human need to bring people long-term benefit,<sup>54</sup> he never like Yang Zhu, connected morality with human internal nature.

Yang Zhu discussed his second moral principle of "not getting entangled with things" in a story of Tuan-mu-shu. Through praising how Tuan-mu-shu sent off the remains of his table to his clansmen, his fellow citizens, how he distributed what these did not eat throughout the whole kingdom, and when he reached his sixtieth year of age how he further gave up his household and distributed all his treasures, pearls and gems, carriages and address, and his concubines and female attendants,<sup>55</sup> Yang Zhu showed what the virtue of "entangling with nothing" was and how the enjoyment of individual life was neither based on a violation of the essential moral principles of being generous to others, nor the basis of sacrifice of others. The other three moral principles also discussed by Yang Zhu are the necessity of compassion, sympathy, and benevolence towards people who are in need:

There is an old saying, we must pity the living and part with the dead. This is a good saying. Pity does not merely consist in an unusual feeling. So we may give the feverish rest, satiety to the hungry, warmth to the cold, and assistance to the miserable; but for the dead, when we have rightly bewailed them, to what use is it to place pearls and jewels in their mouths, or to dress them in state robes, or offer animals in sacrifice, or to expose effigies of paper? (Anton Forke 2012, 42)<sup>56</sup>

In this passage, Yang Zhu gave a very clear message: Pursuing one's personal enjoyment should not be based on the rejection of taking care of others, including the dead; Yangsheng (nourishing life) should include both the nourishing of one's own life and that of others. Inherited Laozi's ideal that "all things of the universe worship Dao and exalt De," but "That Dao is worshipped and De is exalted is not due to anyone's order but is so of its own nature" (Zhu Qianzhi 1982);<sup>57</sup> Yang Zhu never discouraged one's pursuing purity and true virtue. What Yang Zhu against was to "do good in a false way" or pursue a false virtue.<sup>58</sup> Based on this, Graham states, "the yongist is at any rate where an individualist is concerned to benefit his own person and leave others to do

the same" (Graham 1989).<sup>59</sup> Thus, it is a lack of evidence to mark Yang Zhu yangsheng philosophy with moral nihilism.

In fact, from my point of view, Yang Zhu has actually suggested a new moral standard here: To follow one's internal nature is not evil but a true virtue; the spontaneous internal nature should be where the true morality comes from. Any so called "moral principle," no matter whatever name it is given, if it is a source of painful human vexation, should be not regarded as a true morality, but false morality. In Yang Zhu's account, only those authentic virtues derived from true human internal nature and those essential moral principles can represent the truly important concerns of human life that be regarded as true morality; this is because only the true virtues can bring peace and true happiness to the people. Otherwise, any superficial virtues and conventional standard of morality should be named as a false morality because the conventional and formal standards of morality and behavior may convey/conduct something bad: They are "superficial virtues" that may stand accused of crowding out more "substantial and authentic" moralities; and that the affected manners and empty courtesies are behaviors that "consist in unrecoverable waste of human and natural resources" (Alan Fox 2008).<sup>60</sup> In this way, Yang Zhu leads the definition of virtue and morality to a new direction.

To connect human nature with a heavenly indorsed authentic quality and genuineness, this has been inherited and developed by Mencius in his theory of "human nature is good." In the mean times, Yang Zhu's inward searching methodology for seeking for individual's true nature was also inherited and developed by Mencius in his moral cultivation theory. For Mencius, because the capacity to understand and apply moral principles which can distinguished humans from animals was intrinsic to human nature: "The feeling of commiseration belongs to all men; so does that of shame and dislike, that of reverence and respect, and that of approving and disapproving" (Yanxia Zhao 2007), "benevolence, righteousness, propriety, and knowledge are not infused into us from outside; we are certainly furnished with them" (Yanxia Zhao 2007).<sup>61</sup> Thus, seeking morality from within became an important method of Mencius personal moral cultivation.

Yang Zhu's connecting "xing" with Dao and "ji" leads him to a natural attitude toward life and death. Since one's "xing" is manifestation of Dao in a person and the nature of Dao is to follow the Nature of Spontaneity, the "xing" as the core of one's self should also be identifiable with Nature. Thus, although life is treasure of worth, yet as life itself is just a natural process, one should not regard oneself as the owner of one's body alone, because the body also belongs to the whole universe. Using Yang Zhu's own words, life should be nothing but a natural process of fulfilling one's destiny: "For I, when I am born, must complete it" (Yang Bojun 1985).<sup>62</sup> Based on such an understanding, Yang Zhu suggests that one must live in a natural way and should neither artificially prolong one's life nor intend to injure or murder it.

Zhuangzi inherits this natural attitude to life and death in its entirety. For Zhuangzi, both life and death are forms of natural transformation, and if we trace the beginning of life, there will be no life before the birth of life, neither its physical form nor its vital energy that a formation of life needs to exist. "Her breath wrought a transformation and she had a body. Her body wrought a transformation and she was born. Now there is yet another transformation and she is dead. She is like the four seasons in the way that spring, summer, autumn, and winter following each other" (Martin Palmer 1996, 151).<sup>63</sup> The only difference between Yang Zhu's and Zhuangzi's ideas of how to live in accordance with one's nature is that, Yang Zhu suggests a movement from the action of external pursuit to that of internal seeking: "They regulate their life by inward things" (Anton Forke 2012);<sup>64</sup> while Zhuangzi, on the other hand, suggests people should do nothing including internal cultivation: "I regard actionless action as worthy of being called happiness, though the ordinary people regard it



as a great burden ... Perfect happiness is keeping yourself alive, and only actionless action can have this effect" (Martin Palmer 1996).<sup>65</sup>

Yangzhu's natural attitude toward life and death has influenced traditional Chinese life-death philosophy profoundly, and has also inspired people to think about what's the meaning of human life: to choose to live in an artificial prolonged life with suffering and indignity or to choose to leave one's life and death to occur in a natural way? This is still a big question even today.

### 5. Yang Zhu's "Ji" and the Western Understanding of "Self"

There are always ongoing debates on what is meant by Yang Zhu's "ji" and how it relates to the Western idea of "self." From a Western perspective, ideas of "selfhood" are "squarely pitched between those who deny the agency of human subjects and argue in favour of the person's determination by social structures, and those who celebrate the authenticity and creativity of the self, on the other" (Anthony Elliot 2007).<sup>66</sup> According to Xinzhong Yao, the self has been for a long time and for a great deal used in the follow sense: In the metaphysical sense, the self is a constant unchanging substance by which each individual is identified or distinct entity differentiated as opposed to the rest of world; in the epistemological sense, the self is the thinking or contemplating interior core either termed as the soul or as the mind, differentiated from one's physical reality; in the psychological sense, the self is compound of feelings, emotions, memory, will, and knowledge. It is neither the object nor the subject, but a stream of various consciousness or the sum of these inner state.<sup>67</sup>

By connecting Yang Zhu philosophy to "weiwo," it seems that both Mencius and some modern sinologists deny this Western understanding of self having anything to do with Yang Zhu's doctrine; Mencius denies it through directly relating "weiwo" to the criticisable selfish interests or benefits, while some modern sinologists deny it by interpreting "wo" as something bigger than oneself.<sup>68</sup> However, if we do not connect the western "self" with "wo" but Yang Zhu's notion of "ji," it can be seen that these denials are farfetched. Yang Zhu's "ji," though it has its own distinctiveness as is shown in comparison with Freud, it still has similarity with its Western counterpart.

First, similar to the Western "self," Yang Zhu's "ji" also acts the identification of an individual. Max Weber declares that the traditional Chinese lacks "inward care" and lived by a process of "adjustment to the outside," so in such a society, "an individual's place and 'self' are not defined by nature but one's social standing or relationships with others" (Max Weber 1964).<sup>69</sup> This statement is simply not true in the case of Yang Zhu. For Yang Zhu, although all humans in terms of differences to animals do have a common human nature, that is, they must follow the five essential moral principles indorsed in human's "xing" by "tian"; every human individual does have their own identifiable nature. This individualized nature is the true or internal nature of oneself derived from the Dao, therefore, in the metaphysical sense, "ji," same as "self," is also a constant unchanging substance, by which each individual can be identified as a distinctive entity. In the psychological sense, Yang Zhu's "ji," is also similar to the Western "self" to be an interior core combined by one's special desires and feelings based on one's special physical structure and emotional disposition. In this way, Yang Zhu strengthens the idea of the autonomous self as an aspect of human nature. Based on this, Emerson states that Yang Zhu's contribution to Chinese philosophical history is his discovery of the individual body.<sup>70</sup>

However, there are more differences between Yang Zhu's concept of "ji" and the Western concept of "self." Different from the traditional Cartesian concept of "self" as a thinking that is differentiated from the

body,<sup>71</sup> Yang Zhu's "ji" never "cut off from its relationship to the body" (Anthony Kenny 1988)<sup>72</sup> but rather regarded physical life as an integrated part of "ji" that needs to be satisfied and taken care of.

Different again from traditional Western understanding of "self" as an absolute independent personal unit that is isolatable from the rest of the world, Yang Zhu's "ji" has connection not only with society, but also with nature: "Ji," as self identity, is connected to one's internal nature endorsed by Dao, and in the mean time as a human individual, "ji" also needs to follow true moral principles derived from the law of the Heaven and Earth.

Different from Western postmodernist philosophy where self is "no longer regarded as deep identity in personhood which makes a person a specific person" (Anthony Kenny 1988) and "no longer viewed as clearly identifiable entity either of an agent or as a subject," but "taken as the process of self-creation" (Anthony Kenny 1988),<sup>73</sup> Yang Zhu's "ji" is a subject with mobility who is able to use one's intelligence and freewill to identify what is true happiness to him/her true self, and it is also an object that can be observed and identified with one's true internal nature. Thus, although Yang Zhu's emphasis on physical pleasure and individual happiness seems to have similarity with Western individualism, because of its stress on an internal seeking and withdrawal from external material gaining, Yang Zhu's individual focus doctrine is fundamentally difference from that of Western individualism: It is not defined and restrained by materialism, but rather imparted to the preservation of the internal self. For Yang Zhu, to find individual's internal self or one's own nature is necessary. As a living being, everybody has one's own sense, one's own thinking mode, and one's own special physical form, and all these are connected to one's internal nature. This internal nature is original and genuine to one's true self and true happiness, thus it needs to be satisfied. Based on this, Schwartz suggests that Yang Zhu's "natural" tendency implanted in man by Heaven is the tendency to live out one's own life in health, in the absence of anxiety, and in the moderate satisfaction of one's sensual desires. This involves as little entanglement as possible with the social order, but may also involve avoidance of hedonist excesses.<sup>74</sup>

## 6. Modern Relevance of Yang Zhu's Yangsheng Philosophy

According to John Emerson, recent studies of the rise of Western individualism have found many of the elements that are presented during the era of Yang Zhu, for example, an increasingly efficient despotism, the reduction of complex communal obligations to more explicit legal and economic obligations, self-discipline on the model of government control, and a naturalistic and bodily emphasis.<sup>75</sup> All these make Yang Zhu's yangsheng philosophy more relevant toward the modern society.

First, Yang Zhu's concept of "ji" can provide a great inspiration for a Chinese understanding of "self." Unlike the integral Western identity where the self will possess a power that can enter various external relationships freely, the "self" in traditional Chinese society is "plural, diffuse, empty, and implicated with various 'others.'"<sup>76</sup> Although under the western influence, Chinese society is no longer like the ancient society that Yang Zhu lived, where the essential use of what defined a person's personality was dominated by its so called familial, social, and political roles; as a society that had a long history under the heavy influence of Confucianism, individual motivation and choice related to self interests and inner nature were normally hard to be promoted even in modern China. Therefore, it is still not easy to have an absolute independent and separated self existing as an individual entity in modern Chinese society. As John Emerson identifies, "The emptiness of the self rises from the fact that these relationships monopolize a person's life: the individual's area of exclusive

ownership, personal control, and free choice, as well as the space within which individuals interact freely as individuals, are small or nonexistent" (John Emerson 1996, 537).<sup>77</sup>

In such a circumstance, Yang Zhu's discovery of the "ji" as the identity of oneself and the unity of physical body and spiritual setting, indeed has opened a new window for modern Chinese to think what is the aim and meaning of human life, as John Emerson (1996) argues,

The "discovery of the body," wherever it occurs, is part of a reconfiguration of the self/other, individual/group, and private/public relationships, leading to a new sense of self: unified and not plural, detachable from context, freed from attachments and identification, autonomous and capable of rational choice, and unambiguously located in space and time. The ancestral spirits lose most of their reality and clan relationships become less dominant. (John Emerson 1996, 538)<sup>78</sup>

Secondly, Yang Zhu's concept of "ji" as a holistic unity needed to be discovered from within can also bring inspiration to Western society. The self of Western individualism encounters two serious problems: One is materialism with outward seeking; the other is the missing of the pursuit of spirituality resulted by secularization.

Materialism intends to use one's physical body as a tool to pursue external material interests such as wealth, social status, moral reputations, and political honor. This obviously will result in ignorance of what one's true body needs in terms of physical and spiritual wellbeing. By defining self as the combination of physical life, psychological self identity, and mode of spirituality, Yang Zhu enhances a life cherishing philosophy based on the satisfaction of both one's physical and psychological, as well as spiritual needs.

Alongside the popularity of materialism and secularization, human pursuit of spirituality has declined. External material pursuit has become the only aim of more and more individual lives. Regarding all public identifications as an external hindrance to the realization of one's true self, Yang Zhu promotes a notion of the good that pertains only to the enjoyment of private life, and a notion of virtue which is only related to the cultivation of one's own true nature based on finding of one's true need. This is greatly relevant to modern society. The popularity of external seeking materialism has already made individuals only focus on material gaining and forget what is the most important for physical and psychological health and spiritual wellbeing, and it has also made individuals lose their original internal self and aim of life; all these in turn make their minds full of worry, anxious, and fear. Yang Zhu's philosophy encourages people to ignore material pursuits and focus on personal physical pleasures and inward spiritual cultivation, which may be able to provide an effective way to relieve people from suffering mental disorder.

Finally, Yang Zhu advocated a natural attitude toward life and death and regarded both life and death as parts of natural process that need to be equally enjoyed and completed. Based on this premise, Yang Zhu discouraged both the artificial prolonging of life and suicide. This could also provide inspiration to modern society. Although life is a treasure, which is worthy to be celebrated and needs to be fulfilled as well as carefully protected, life comprises of birth and death, so both life and death should be equally as necessary experiences for people rather than that a position of one is loved and the other is hated. Therefore, neither life nor death but a natural and quality of life should be the aim of cherishing life, as Yang Zhu stated,

Morbidly to cultivate this cause of vexation, unable to get rid of it, and so having a long but very sad life of a hundred, a thousand or ten thousand years, is not what I call cherishing life. But to check this source of obstruction and with calm enjoyment to await death for a day, a month, or a year or ten years, is what I understand by enjoying life. (Anton Forke 2012, 44)<sup>79</sup>

In modern society people not only abuse their own bodies by taking drugs and using their own bodies as a machine tool, but they also poison their bodies with alcohol and overeating, and some even murder themselves by committing suicide. Others lose confidence and consciousness of their original selves for the purpose of chasing fashion; many people undergo plastic surgery and become obsessed with slimming for the purpose of parading one's wealth; many chase after consuming luxury just for the purpose of pleasure; many people lead a befuddled life, indulging in corrupting lifestyle. Under such a lifestyle, some lives have become abnormal.

Medical Science, in order to show its power and victory, has appointed its sharp knife towards natural life forms. To retain life forms in their original condition has been challenged by new developed life sciences and technology such as, genetic engineering, cell engineering, tissue engineering, protein engineering, stem cell technology, transgenic technology, clone technology, and reproduction control technology in order to show what modern science is able to do. Hospitals sometimes choose over treatment of patients in order to keep them alive, even if their living life will be worse than death. Modern life ethics and medicine ethics have given rise to many debates which are connected to Yang Zhu's attitude to life and death. For example, does an individual have the right to choose how to end their life? Is it moral for a hospital/offspring, for either good purpose (e.g., filial piety or humaneness) or a bad purpose (e.g., medical income or financial benefits) to use modern medical tools to keep someone alive even though a natural death maybe better for them? Is it moral if people want to help a person to end their suffering by ending their lives? All these questions can be found direct answers from Yangzhu's natural attitude to life and death.

People may argue that Yang Zhu's "guiji" Yangsheng cannot be practiced by the real human society, as moral values and communal obligations have become part of the self that has developed subsequent to birth as Freud has argued; as that the society is so important for humans to be on the top of the food chain that humans have to live in society and deal with social relationships? To keep a society in a good function, certain obligations have to be created for individuals to follow. To encourage people to follow the social principles, conventional values have to be promoted as an award to attract people's sacrifice of their true natures for the interests of the family and the society or the country. However, as many of us have already recognized, two obvious problems will emerge when people follow conventional values: First, different rules practiced by different countries, cultures, and religions may contradict to each other, thus which one is right might be a question for individuals to choose; and in the mean time, regulations established by various religions, societies, and political parties may no longer be appropriate for the purpose of protecting the true happiness of human individuals, but rather for the order, power, and benefit of the religion, the society, and the party. In such a circumstance, the established regulation may no longer provide essential moral principles that can benefit all humans, but become an external force for social control and exploitation. If individuals bind themselves to such a value system without independent thinking and follow a call from a particular society without consulting their heart from within, they may become involved in some insane conflicts that are against their own innate nature. Under the guidance of false moral principles, violence, terrorism, and conflicts between people and countries will get more and more severe. In such a situation, there will be neither peace among societies and countries, nor a calm mind in the individuals. If Yang Zhu's yangsheng philosophy, based on self care and keeping one's innate nature intact is practiced by politicians, and if each person's own distinctive nature can be recognized and respected, external and international conflicts will be dramatically reduced and the violence and terrorism that result from hate and revenge will be eradicated. If everybody/every country can focus on their internal business and internal cultivation based on their own nature, and not focus on disturbing, intervention, and the

control of other countries, then the world could be really in peace. So Yang Zhu's suggestion should alert and inspire not only the modern philosophical thinkers, but also the political thinkers.

## Notes

1. Yang Zhu is Yangziju in the *Book of Zhuangzi*, and Yangsheng in the *Book of Lüshi Chunqiu* (吕氏春秋) and he was born in the State of Wei at the Warring State Period time, and was a disciple of Lao Dan [see, Jiao Guocheng, "Yang Zhu Xuepai Weiwo Zhuyi Bianxi" (杨朱学派 "为我主义" 辨析), *Zhongguo Renmin Daxue Xuebao* (中国人民大学学报), Vol. 6, 1989, p. 89].
2. Yang Zhu's ideas were only scattered in a few books, such as *Mencius*, *Zhuangzi*, *Hanfeizi*, *Lüshichunqiu* (吕氏春秋), *Huainanzi* (淮南子), *Fayan* (法言), *Lunheng* (论衡), and *Liezi* (列子), and even in such sources, Yangist philosophy is recorded as an objective of criticism rather than reasonable thought.
3. *Lüshichunqiu*, Book 5, chapter "bu er" (吕氏春秋·审分览第五·不二).
4. In chapter "fan xun lun" of *Huainanzi* (淮南子·汜论训), it says, 兼爱尚贤, 右鬼非命, 墨子之所立也, 而杨子非之。全性葆真, 不以物累形, 杨子之所立也, 而孟子非之。
5. Guocheng Jiao, "Yang Zhu Xuepai Weiwo Zhuyi Bianxi" (杨朱学派 "为我主义" 辨析, *Analysis on Yang Zhu School's Weiwo-ism*), *中国人民大学学报*, 第六期, 1989, p. 89.
6. Chapter "Yang Zhu" of *Liezi*, in A. C. Graham (trans.), *The Book of Lieh-tzû: A Classic of Tao*, Columbia University Press, 1990, p. 148.
7. "Celebrated School" in *Han Feizi* (韩非子·显学).
8. Chapter of "Fan Lun Xun" of *Huainanzi* (淮南子·汜论训).
9. *Yang Chu's Garden of Pleasure*, translated from Chinese by Professor Anton Forke with an introduction by Hugh Granmer-Byng, New York: E.P. Dutton and Company, 1912; Published by Forgotten Books 2012, chapter XV, p. 59-60.
10. *Yang Chu's Garden of Pleasure*, Anton Forke, 1912; Published by Forgotten Books 2012, p. 38.
11. *Yang Chu's Garden of Pleasure*, Anton Forke, chapter XVII, 2012, pp. 61-62.
12. *Yang Chu's Garden of Pleasure*, chapter I, p. 37.
13. As a culture that is derived from agriculture background, Chinese culture has a tradition of emphasis on family and society from far antiquity. Confucius have made a great change by shifting human's focus from one's clan to one's family and from filial piety to one's dead clan ancestor to one's living parents (Yanxia Zhao, *Father and Son in Confucianism and Christianity*, Sussex Academic Press, 2007, p. 21), however, both himself and his followers never had intension to separate oneself from his family and society. It was Yang Zhu who made self become an independent entity separated from both clan and society.
14. *Yang Chu's Garden of Pleasure*, chapter VIII, p. 43.
15. *Yang Chu's Garden of Pleasure*, p. 136-37.
16. *Hanfeizi* (韩非子·显学), see Guocheng Jiao, "Yang Zhu Xuepai Weiwo Zhuyi Bianxi" (杨朱学派 "为我主义" 辨析 *Analysis on Yangzhu School's Weiwo-ism*), *中国人民大学学报*, 第六期, 1989, p. 90.
17. Duan Yucui, *Shuowei Jiezi Zhu* (说文解字注), Shanghai Guji Chubanshe (上海古籍出版社), 1981, p. 741.
18. Duan Yucui, *Shuowei Jiezi Zhu* (说文解字注), 1981, pp. 632-33.
19. Gu Yankui, *Hanzi yuanliu zidian* (汉字源流字典), Huaxia Chubanshe, 2003, p. 35.
20. Gu Yankui, *Hanzi yuanliu zidian* (汉字源流字典), 2003, p. 280.
21. Anxian Luo, "Interpretation of Zhuangzi's 'wu sang wo'" (庄子 "吾丧我" 之义解), <<http://confucian.ruc.edu.cn/show.php?id=1210>>, 13 Sep., 2013.
22. *The Works of Mencius*, 7A: 26.1 (孟子·尽心上), see *The Four Books*, Trans., James Legge. Culture Book Co., 1992. p. 956.
23. Anxian Luo, "Interpretation of Zhuangzi's 'wu sang wo'" (庄子 "吾丧我" 之义解, 2013).
24. Yang Zhu's idea of gui ji had been inherited by Zhuangzi in his idea of quanshengbaoshen (全生保身, preservation of life) in chapter 3 of *Zhuangzi*, "The Secret of Nourishing Life" (养生主), where Zhuangzi discussed how one can through pursuing one's middle course to preserve one's life and to live for an allotted life span. Similar to Yang Zhu, Zhuangzi here also regarded to keep one's life in a natural condition as the target of one's life. However, from discussions of Zhuangzi in other chapters, such as in chapter 4 "the Human World" (人间世), it was clear that different from Yang Zhu's gui ji which put more focus on keeping one's internal nature intact through encouraging one living in a natural condition, while Zhuangzi's quansheng put more emphasis on the preservation of one's physical life through living in an undisturbed natural condition. Yang Zhu's emphasis on xing (性 nature) and Zhuangzi's emphasis on physical ming (life span) are inherited and developed by the later Daoist religion into a doctrine of dual-cultivation of xing and ming in Daoist yangsheng exercise. Although condemning Yang Zhu's gui ji as selfishness, yet Mencius actually inherited Yang Zhu's idea of human internal nature being good and further developed it into his famous

theory of "human nature is good." For Mencius, they reason why individual need moral cultivation was not because human nature was bad, but because one had lost one's good heart. Moral cultivation is to seek the lost good heart. Xunzi, on the other hand, although claimed that "human nature is evil," his morality cultivation was actually for the maximum ensuring of individuals' long term benefit and the ultimate satisfaction of individual's essential desires that were derived from their inborn nature.

25. Chapter "Yang Zhu" of *Liezi*, in A. C. Graham (trans.), *The Book of Lieh-tzū: A Classic of Tao*, Columbia University Press, 1960, p. 145.

26. Chapter "Yang Zhu" of *Liezi*, in A. C. Graham (trans.), *The Book of Lieh-tzū: A Classic of Tao*, 1960, p.145.

27. Chapter "Guisheng" (贵生), *Zhongchunji di er* (仲春纪第二), Chen Qiyu, *Lüshichunqiu xin jiaoshi* (吕氏春秋新校释), Shanghai Guji Chubanshe (上海古籍出版社), 20.2, p. 75.

28. Chapter "Qingyu" (情欲), in session of "Zhongchun ji di er" (仲春纪第二), Chen Qiyu, *Lüshichunqiu xin jiaoshi* (吕氏春秋新校释), 2002, p. 86.

29. Chapter "Qingyu" (情欲), in session of "Zhongchun ji di er" (仲春纪第二), Chen Qiyu, 2002, p. 86.

30. Sigmund Freud, *New Introductory Lectures on Psychoanalysis*, Penguin Freud Library 2, 1933. p. 105-6.

31. Sigmund Freud, *Complete Psychological Works of Sigmund Freud* Vol. 23, Vintage Classics, 2001.

32. Although the authenticity of *Liezi* being the source of the Pre-Qin source has been questioned by some scholars [See Michael Loewe (ed.), *Early Chinese Texts: A Bibliographical Guide*, Institute of East Asian Studies, 1994, p. 300Mich], as A.C. Graham recognized, "there is evidence that the editor of the *Lieh-tzu* has expanded the hedonist document with five additions alternating with its five sections, and the first three of these are from older sources and concern the historical Yangzhu" (see *The Book of Lieh-tzū: A Classic of Tao*, New York: Columbia University Press, p. 136), thereby it is still an important sources for us to understand Yangzhu's idea of Yangsheng.

33. *Yang Chu's Garden of Pleasure*, translated from Chinese by Professor Anton Forke with an introduction by Hugh Granmer-Byng, New York: E.P. Dutton and Company, 1912; published by Forgotten Books 2012, Chapter III, p. 39.

34. Chapter "Yang Zhu" of *Liezi*, in A. C. Graham (trans.), *The Book of Lieh-tzū: A Classic of Tao*, Columbia University Press, 1960, p. 140.

35. Yang Zhu's understanding of "ji" is also different from that of Confucianism. Similar with Freud's superego, Confucian "ji" is always connected to moral personality. For example, in *Analecst* XLV, when Confucius was asked by Zilu of what constituted junzi (the superior man), he answered "xiu ji yi jing (修己以敬, to cultivate oneself in reverential carefulness), xiu ji an ren (修己安人, to cultivate oneself so as to give rest to others), and xiu ji yi an baixing (修己以安百姓, to cultivate oneself in order to comfort all the people)." Here "ji" is connected more with moral self rather than biological self.

36. Alan Fox, "Guarding What Is Essential: Critiques of Material Culture in Thoreau and Yang Zhu," *Philosophy East and West*, Vol. 58, No. 3, University of Hawaii Press, July 2008, p. 362 of pp. 358-71.

37. Alan Fox, "Guarding What Is Essential: Critiques of Material Culture in Thoreau and Yang Zhu," 2008, p. 361.

38. Alan Fox, "Guarding What Is Essential: Critiques of Material Culture in Thoreau and Yang Zhu," p. 139.

39. Benjamin Schwartz, *World of Thought in Ancient China*, p. 175.

40. Alan Fox, "Guarding What Is Essential: Critiques of Material Culture in Thoreau and Yang Zhu," p. 363.

41. A.C. Graham, *Disputers of the Tao, Philosophical Argument in Ancient China*, Open Court, 1989, p. 56.

42. Laozi, *Dao De Jing*, chapter 21, in Zhu Qianzhi, *Laozi qiaoshi*, Zhonghua shuju, 1982, pp. 88-9.

43. Chapter "Guisheng" (贵生), in "Zhongchunji di er" (仲春纪第二), in Chen Qiyu 2002. p. 76.

44. Chapter "Guisheng" (贵生), in "Zhongchunji di er" (仲春纪第二), 子华子曰: "全生为上, 亏生次之, 死次之, 迫生为下。" Chen Qiyu, 2002. p. 76.

45. Chapter "Guisheng" (贵生), in "Zhongchunji di er" (仲春纪第二), Chen Qiyu 2002, p. 77.

46. A. C. Graham, in *The Book of Lieh-tzū: A Classic of Tao*, New York: Columbia University Press, 1960, p. 135.

47. A. C. Graham, in *The Book of Lieh-tzū: A classic of Tao*, 1960, p. 142.

48. Zhuangzi has shown his contempt for conventional values in a similar but more radical way to Yang Zhu when he says, what the whole wide world values are riches, position, long life, and fame. What bring happiness are good time for oneself, fine foods, beautiful clothes, lovely sights, and sweet music. What are despised are poverty, meanness, untimely death, and a bad reputation. What are considered sour are a lifestyle which gives the self no rest, a mouth which never has fine foods, a body without good clothes, eyes that never see upon lovely views, and an ear that never hears sweet music. Those who cannot get these things become greatly agitated and fearful. .... Now, when ordinary people attempt to find happiness, I am not sure whether the happiness found is really happiness or not (*The Book of Chuang Tzu: A New Complete Translation of the Classic Taoist Text*, trans., Martin Palmer with Elizabeth Breuilly, Arkana: Penguin Books, 1996, p. 150-51).

49. Benjamin Schwartz, *World of Thought in Ancient China*. Cambridge: Harvard University Press, 1985. p. 179.

50. *Yang Chu's Garden of Pleasure*, 2012, chapter XVI, p. 60.

51. A.C. Graham, in *The Book of Lieh-tzū: A Classic of Tao*. New York: Columbia University Press, 1960. p. 153.

52. Yanxia Zhao, *Father and Son in Confucianism and Christianity: A Comparative Study of Xunzi and Paul*. Brighton and Portland: Sussex Academic Press, 2007, p. 40.

53. A.C. Graham, in *The Book of Lieh-tzū: A Classic of Tao*, New York: Columbia University Press. 1960. p. 153.

54. Yanxia Zhao, *Father and Son in Confucianism and Christianity: A Comparative Study of Xunzi and Paul*, Sussex Academic Press, 2007, p. 39.

55. *Yang Chu's Garden of Pleasure*, 2012, chapter X, p. 50.

56. *Yang Chu's Garden of Pleasure*, chapter VII, p. 42.
57. Laozi, *Dao De Jing*, chapter 51, in Zhu Qianzhi, *Laozi jiaoshi*, Zhonghua shuju, 1982, p. 203.
58. *Yang Chu's Garden of Pleasure*, chapter V, p. 41.
59. Graham, *Disputers of the Tao*, 1989, p. 59.
60. Alan Fox, 2008, p. 367.
61. *Mencius* 6A 6, also see Yanxia Zhao, 2007, p. 38.
62. Yang Bojun, *Liezi jishi*, Zhonghua shuju, 1985, p. 230.
63. "Perfect Happiness." Chapter 18, *The Book of Zhuangzi*, translated by Martin Palmer, Penguin Books, 1996, p. 151.
64. *Yang Chu's Garden of Pleasure*, chapter XVII, Anton Forke, pp. 61-62.
65. *The Book of Chuang Tzu: A New Complete Translation of the Classic Taoist Text*, trans., Martin Palmer with Elizabeth Breuilly, Arkana: Penguin Books, 1996, p.151.
66. Anthony Elliot, "Concepts of the Self." *Key Concepts* 2nd ed. Cambridge UK/Malden MA: Polity Press, 2007, p. 13.
67. Xinzhong Yao, "Self Construction and Identity: the Confucian Self in Relation to Some Western Perceptions" in *Asian Philosophy*, Vol. 6 No. 3, 1996, p. 180.
68. For example, John Emerson argues that since "wo" in Chinese can be either refer to me or us, Yang Zhu's idea of "weiwo" can be used to mean speaking either for oneself or for one's family or clan, and therefore it is not at all certain that Yang Zhu and his followers rejected the burdensome obligations of the Chinese family ("Yang Chu's Discovery of the Body" in *Philosophy East and West*, Vol. 46, No. 4, 1996, p. 549-50); while for A.C. Graham, Yang Zhu "can justly claim to be concerned for life in general, not just his own" (*Disputers of the Tao: Philosophical Argument in Ancient China*, Open Court Publishing CO, U.S., 1989, p. 59).
69. Max Weber, *The Religion of China: Confucianism and Taoism*, New York: Macmillan, 1964, pp. 234-5.
70. John Emerson, "Yang Chu's Discovery of the Body." *Philosophy East and West*, Vol. 46, No. 4, 1996.
71. Anthony Kenny, *The Self*, Milwaukee, Marquette University Press, 1988, p. 7.
72. Anthony Kenny, *The Self*, 1988, p.7.
73. Anthony Kenny, 1988, p. 52.
74. Benjamin Schwarz, 1989, p. 179.
75. John Emerson, "Yang Chu's Discovery of the Body." *Philosophy East and West*, Vol. 46, No. 4, 1996, p. 564, note 71.
76. John Emerson, "Yang Chu's Discovery of the Body." *Philosophy East and West*, Vol. 46, No. 4, 1996, p. 536.
77. John Emerson, "Yang Chu's Discovery of the Body." 1996, p. 537.
78. John Emerson, 1989. p. 538.
79. *Yang Chu's Garden of Pleasure*, Anton Forke, 2012, chapter VIII, p. 44.

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# The Tactical Mind in Soccer: The Habit of the Brazilian Squad in the 1970's World Cup

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This work aims at understanding the tactical action of soccer players from the point of view of Peirce's pragmatism. We will focus on the maxim of pragmatism, in which the elements of every concept enter into logical thinking through the doors of perception and leave through the doors of utilitarian actions. In this paper, we investigate the formation of a habit able to manage collective actions on a soccer field. The efficiency of this habit is related to collateral experience shared among soccer players: characteristics of high performance sports training. This unique experience orchestrates perceptions and reasoning, leading to efficient combination of conclusions and influences collective actions. We will analyze the concept that we call avalanche in bow-arrow applied to the 1970's Brazilian soccer team.

*Keywords:* pragmatism, Peirce, soccer, tactics, Brazil

## 1. Introduction

This article is the result of doctoral research in communication sciences at the University of São Paulo. In this paper we highlight one of the approaches which support our research on the functioning of a collective mind: Peirce's pragmatism. Within the scope of this approach, we emphasize the importance of three dimensions: feelings, perceptual judgments, and reasoning. We investigate tactical actions in soccer by highlighting the influence of the three aforementioned aspects.

We define as the tactic of the combinations of actions among the players performed during the game with the aim to execute an effective move. The strategy is a general game plan previously prepared with regard to information of the opponent and game conditions, competition, etc. There is a continuity between strategy and tactics, but each one has its specificity: Tactic is in charge of specific actions that make previously designed strategy work. Our focus is to investigate tactical actions from the point of view of Peirce's pragmatism.

Briefly, pragmatism can be understood as the influence that a given concept has on the future conduct at a similar situation. This influence evolves perceptual, rational, intentional, and teleological aspects. About the meaning of this concept, Peirce wrote:

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But [Pragmatism asserts], that the total meaning of the predication of an intellectual concept is contained in an affirmation that, under all conceivable circumstances of a given kind (or under this or that more or less indefinite part of the cases of their fulfillment, should the predication be modal), the subject of the predication would behave in a certain general way—that is, it would be true under given experiential circumstances (or under a more or less definitely stated proportion of them, taken as they would occur, that is in the same order of succession, in experience). (CP 5, 467)

Such influence, which leads to future actions, is characterized as a habitual element of Peirce's cosmology. The habit can be understood as: "[Readiness] to act in a certain way under given circumstances when actuated by a given motive is a habit; and a deliberate or self-controlled habit is precisely a belief" (CP 5, 480). The habit is formed by effective association of ideas that are generalized to perform in the same way on similar occasions. The habit maintains its ability of influence when the belief in its efficacy persists. To investigate the aspects of a tactical concept, we follow the way pointed out by Peirce on one of his maxims of pragmatism: "The elements of every concept enter into logical thought at the gate of perception and make their exit at the gate of purposive action; and whatever cannot show its passports at both those two gates is to be arrested as unauthorized by reason" (CP 5, 212).

In this perspective, we will track the following path: The influence works by the qualitative recognition of the occasion through feelings and extends in selection, filter, and connection among the elements of the object in perceptual judgments. These propositions are summarized in an intelligible premise through an iconic representation (diagram) of the object. Through the manipulation of internal elements of this diagram, it is possible to infer conclusions which are guided by the purpose of the concept. The pragmatism is involved with the influence on teleologically guided intentional practical conduct.

A tactical concept in soccer games can be understood as a generality able to manage collective actions in a specific way aiming at a successful movement in given occasions. It is important to highlight that such influence results in collective actions. Peirce refers to this form of mental influence in some of his writings, namely: "The man is a symbol. Different men in so far as they have common ideas are the same symbol" (Peirce 1998, 209) (Translated by the author); "[...] the man's circle of society (however widely or narrowly this phrase may be understood), is a sort of loosely compacted person, in some respects of higher rank than the person of an individual organism" (CP 5, 421).

[...] the entire thought-life of any person is a sign; and a considerable part of its interpretation will result from marriages with the thought of the other persons. So the thought-life of a social group is a sign; and the entire body of all thought is a sign, supposing all thought to be more or less connected. (MS 1476, 38; Santaella 2005, 279). (Translated by the author)

From these writings of Peirce, we believe that a concept can influence collective actions. Our hypothesis is that intensive training (characteristics of high performance sports) results in collective collateral experiences which allow the formation of a collective habit. We call tactical mind this collective influence derived from intense training. In this kind of mediation, collective conceptions influence feelings, perceptions, reason, and useful action of players involved in move. To understand how the tactical mind works, we will focus on the collectively habits of sensitivity, perceptual judgments, and reasoning.

## 2. The Tactical Mind in Soccer: Feelings, Perceptions, and Reasoning

As Peirce writes: "The first proper significant effect of a sign is a feeling produced by it" (CP 5, 745). In this perspective, we will highlight the importance of feelings for the functioning of the tactical mind. Peirce defines general feelings as a sensorial habit that mediates sensations of recognition.

Everything in which we take the least interest creates in us its own particular emotion, however slight this may be. This emotion is a sign and a predicate of the thing. Now, when a thing resembling this thing is presented to us, a similar emotion arises; hence, we immediately infer that the latter is like the former. (CP 5, 308)

The general feeling is, therefore, a simple predicate that replaces a complex predicate, in other words, the complexity of the object is replaced by the qualitative similarity, resulting in feeling of recognition. This feeling connects the object recognized with the influence of a habit. About this relation, Peirce wrote: "Habit is that specialization of the law of mind whereby a general idea gains the power of exciting reactions. But in order that the general idea should attain all its functionality, it is necessary, also, that it should become suggestible by sensations" (Peirce 2010, 151).

The tactical feeling is the first dimension of a collective mind. It's a sensorial habit which influences the sensation of recognition among the players sharing the same game context. To make it possible, the players must go through repeated collateral experience, which attracts their sensibilities. In summary, the main function of tactical sentiment is to recognize the occasion on which a given tactical habit could influence the actions of players: The tactical feeling allows the athletes to share the same general idea of the move.

When the general feeling recognizes the similarity on one occasion, the perceptual judgments select and connect aspects of the object, forming a proposition. The perceptive judgments are active: pointing, connecting, driving reactions, and building a specific perception of the object. The perceptual judgment is, therefore, a generality, which influences in reactions and formation of propositions: "Had I, therefore, asserted that a perceptual judgment could be a universal proposition, I should have fallen into rank absurdity. For reaction is existence and the perceptual judgment is the cognitive product of a reaction" (CP 5, 156).

[...] propositions usually have more subjects than one; and almost every proposition, if not quite every one, has one or more other singular subjects, to which some propositions do not relate. These are the special parts of the Universe of all Truth  $\neq 1$  to which the given proposition especially refers. It is a characteristic of perceptual judgments that each of them relates to some singular to which no other proposition relates directly, but, if it relates to it at all, does so by relating to that perceptual judgment. (CP 5, 153)

We call perception tactic the orchestration of individual perceptual judgments on one specific occasion of game recognized by tactical feelings. In this situation, unconscious inferences are developed, pointing to a given space on the soccer field where a specific player should stay. When these reactions are organized in a reciprocal way, perceptual meetings are formed among athletes. These meetings form paths, which influence connections among specific players in given spaces on the soccer field. Here we can see the second dimension of tactical work in its collective dimension.

A given tactical perception is, therefore, formed through a sequence of perceptual encounters, which selects specific parts of the soccer field. These meetings compose trails on soccer field where the reactions of the players are orchestrated. In summary, the tactical feelings and perceptual tactics recognize the occasion in which the concept should act and select important aspects of the object, forming propositions. The conscious inferences are developed from this perceptual process. Thus, the tactical reasoning is the next aspect to be highlighted for the understanding of a tactical mind. About the logic of the functioning of the inference, Peirce wrote:

The object of reasoning is to find out, from the consideration of what we already know, something else which we do not know. Consequently, reasoning is good if it be such as to give a true conclusion from true premises, and not otherwise. Thus, the question of validity is purely one of fact and not of thinking. A being the facts stated in the premises and B being

that concluded, the question is, whether these facts are really so related that if A were B would generally be. If so, the inference is valid; if not, not. (CP 5, 365).

Peirce proposed three types of inference: abduction, deduction, and induction. "Deduction proves that something *must be*; Induction shows that something *actually is* operative; Abduction merely suggests that something *may be*" (CP 5, 171). However, in this work, we do not focus on these types of reasoning; we will highlight what is implicated on the reasoning process: the diagram.

The notion of diagram is important to understand the Peirce's pragmatism, especially when it comes to the understanding of the functioning of the conscious inferences. A diagram is an icon that represents an object through its specific qualities. The diagrammatic reasoning can be simplified as follows: The diagrammatic mind synthesizes the propositions formed by perceptual judgments on a unique premise; it excludes and includes aspects without abstractive impairment, forming an intelligible scheme of the object. The elements of this intelligible scheme are manipulated and lead to intentional conclusion teleologically oriented:

All necessary reasoning without exception is diagrammatic. That is, we construct an icon of our hypothetical state of things and proceed to observe it. This observation leads us to suspect that something is true, which we may or may not be able to formulate with precision, and we proceed to inquire whether it is true or not. For this purpose it is necessary to form a plan of investigation and this is the most difficult part of the whole operation. We not only have to select the features of the diagram which it will be pertinent to pay attention to, but it is also of great importance to return again and again to certain features. Otherwise, although our conclusions may be correct, they will not be the particular conclusions at which we are aiming. But the greatest point of art consists in the introduction of suitable abstractions. By this I mean such a transformation of our diagrams that characters of one diagram may appear in another as things. (CP 5, 162)

An inferential habit can be understood as follows: a specific form of manipulating the diagram should generate good conclusions in given occasions. The tactic inferential habit is a generality that influences collective reasoning; therefore, it is a more complex level of influence than an individual organism. For this habitual work, it is necessary for the development of what we call communicational diagram.

A communicational diagram is formed when different individuals are sharing fragments of the same premise of reasoning. This phenomenon is possible when these individuals are undergoing intense mutual experiences. In this situation, there is a reciprocal affection among the ideas which results in a mutual continuity among the reasoning. This is possible through the affections of ideas.

[...] one law of mind, namely, that ideas tend to spread and to affect certain others which stand to affect certain others which stand to them in a peculiar relation of affectability. In this spreading they lose intensity, and especially the power of affecting others, but gain generality and become welded with other ideas. (Peirce 2010, 136)

In tactical mind, the intense collective training forms shares premises among players due to mutual continuity among their ideas. The third dimension of tactical work is its collective dimension. Through the development of this in common premise, it is possible to collectively manipulate the diagram and combine the conclusions. In other words, when there is a reciprocal acquaintance among the players about their forms of movement in a given occasion, it is possible to associate their actions. When player A believes that, in a specific situation, player B would have moved in a specific manner and player B believes that player A would have moved in such a way, knowing that he (player B) would have moved in a particular form, it is possible to associate the conclusions of the players.

In summary, the tactical habit influences the collective actions by the sensorial synchronization, perceptive orchestration, and the association of reasoning. In this perspective, to define that a team plays in 3-5-2 or 4-4-2,

it is not enough to comprehend the tactical actions. In our perspective, it is important to understand: What kind of situation can generate feelings of conceptual recognition? What paths do the perceptual judgments combined build on the soccer field? How does reasoning interrelate generating combined movements? The present paper analyzes one of the tactical concepts developed by the Brazilian team in the 1970's World Cup.

### **3. Brazilian Team in the 1970's World Cup: The Habit of Avalanche in Bow-Arrow**

The first question to be addressed is: How to identify actions ruled by the habit? The habit can be understood through the actions that it governs. Due to the habit intervention, the actions acquire permanence and hence regularity. This regularity differentiates the actions governed by the habit from the ones ruled by chance.

A tactical habit in soccer can be identified through the regularity of its three dimensions of generality: the feeling of collective recognition in a given occasion; the perceptual encounters that build a trail on the soccer field; and the association of reasoning. The tactical habit that we call avalanche in bow-arrow can be observed in 25% of Brazilian Team's goals scored in the 1970's World Cup.

The first point is, therefore, to identify the influence of sensorial mediation. As we have already mentioned, the tactical feeling generates collective emotions of recognition that trigger the habit. We identify the action of habit in this situation when the Brazilian players recover the ball and the opponents are advanced in relation to their defense field.

The second aspect is the perceptual mediation of tactical habit. This mediation can be identified by regular forms of relations among specific players in given spaces. The sequence of these relations builds a trail that characterizes a given tactical perception. The tactical habit analyzed builds an "S-shaped trail" on the soccer field: At first, the tactical perception selects the right side of the Brazilian defensive field. Carlos Alberto or Clodoaldo should fill this space; in a second moment, the perceptual trail points to the center of the midfield. This position should be occupied by Gérson; the end of the perceptive trail points to the center or to the right side of the Brazilian offensive field where Pelé and Jair should be placed.

Based on the meetings directed by the tactical perception, collective inferences are developed among the players. In this situation, the diagram is collectively manipulated allowing players to associate their conclusions. These conclusions influence the players' actions, originating synchronized movements. The influence of inferential habit, therefore, can be identified through regular shapes of combined shifts.

The tactical rationing developed by Brazil in 1970 has two phases. In the first one, the main elements of the diagram are: the player who retakes the ball, Clodoaldo or Carlos Alberto, and the right side of the defensive field and the center of the midfield (Gerson's usual position). It is a simple combination of reasoning among the players. In this combination, it is related to the position of the player who retakes the ball with the position of the closest companion at the right side who projects a safe ball movement in this direction: Ball transitions are made using short and slow movements until reaching Gerson's domain.

The second moment is the most interesting from the point of view of diagrammatic reasoning. The shared elements of the diagram are: Gerson's ability to launch long balls, the acceleration and ball control at high speed of Pelé and Jair, and the position of the close watch opponent of Pelé and Jair. The manipulation of the diagram should generate a collective conviction. The belief is that the association of Gerson's long ball with the acceleration of Pelé or Jair can overcome the ability of the opponents to recover the ball in a specific space. Then, one of the Brazilian forward players domains the ball ahead of the opponents and scores the goal.

#### 4. Conclusion

This research pursues to understand the tactical action in soccer games under the Peirce's pragmatism point of view. We focus on the maxim of pragmatism in which the elements of every concept enter into logical reasoning through the doors of perception and leave through the doors of utilitarian actions. From these premises, we investigate a kind of mediation yet poorly explored pointed by Peirce: the possibility of a collective habit. Therefore, this work contributes to a better understanding of the mental action at collective levels applied to high performance sports training.

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# Contemporary Marxism and Post-industrial Economy

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Karl Marx (1973) scientifically predicted the appearance of some extraordinary tendencies of social development in the second half of the 20th century was given a common name of post-industrial or informational society and interpreted as post-bourgeois, post-capitalist, post-business society, and late capitalism. Autonomist Marxism and Perm philosophy school had separately come to a conclusion that all the phenomena noticed by the post-industrial theory could be adequately explained if we consider the historically new form of material labour appearing now. Marx (1973), who predicted this new form, named it automated, scientific, or universal labour. With the appearance of the universal labour, the wealth of the society depends on the universal human powers that help to involve the extensive powers of nature into the production process. Universal labour can not be averaged or measured by the labour time as the abstract labour; it implies high complexity and creativity. Involving increasingly powerful forces of nature and human society, it appears to be the labour of another essence and by its essence, it does not create value.

*Keywords:* modern Marxism, universal labour, destruction of value, post-industrial society, information

## 1. Karl Marx and Post-industrial Theories

Karl Marx has created the scientific philosophy of dialectical and historical materialism. The materialist conception of history is based on the understanding of material labour as the fundament of social life and the process of history. The materialist conception of history was substantiated in “Capital.” As is well-known, “Capital” was not finally finished, although the main economic idea of “Capital” that represents the materialist conception of history is formulated abundantly. The notion of labour is analyzed besides in “Grundrisse.”

In his outstanding “Grundrisse” and in “Capital. Vol. 3,” Karl Marx (1973; 1985) scientifically predicted the appearance of some extraordinary tendencies of social development in the second half of the 20th century was given a common name of post-industrial or informational society and interpreted as post-bourgeois, post-capitalist, post-business society, and late capitalism.

It is quite clear that post-industrial theories borrowed much from Marx, although they have politicized against Marxism. Hertzberg (1995) points out that Toffler’s three waves are in fact Marx’s main socio-economic formation.

According to Nick Dyer-Witheford (1999),

The relation of these theories to Marxism is, however, not just one of antagonism, but of appropriation. Produced by intellectuals who were often familiar with or had actually espoused Marxist ideas, the concept of the information society derives much of its analytic force and imaginative power from a rewriting of Marxism that retains the notion of historical

progress towards a classless society, but reinscribes technological advance rather than class conflict as the driving force in this transformation. (63)

The Head of the Perm State University school of the scientific philosophy Professor Vladimir Orlov appreciates the post-industrial society as late capitalism. He (2006) thinks about post-industrial, or informational, theory as about a “quite interesting version of the contemporary stage of the society development undergoes profound technical, economical and cultural changes. A number of sides of these changes were described by the theory of post-industrial society.” But, he (2006) claims, if we want to analyze the essence of the changes, we need to appeal to the Marxist formation theory made up on the deep-seated understanding of the essence of man and society, the general naturally determined process of history, material labour and its role in the human progress. The most serious philosophical questions of the modern society—those of the essence of the main contemporary form of the material labour, of the universal means of production, and of the relation of the technical and personal components of the social reality—are raised mainly by the Marxists.

So, what makes modern Marxist theories studying contemporary society very unlike its post-industrialist analogues is their fundamental basis. Autonomist Marxism and Perm philosophy school had separately come to a conclusion that all the phenomena noticed by the post-industrial theory could be adequately explained if we consider the historically new form of material labour, appeared now. Marx, who predicted this new form, named it automated, scientific, or universal labour.

## **2. Universal (Automated) Labour**

In “Capital. Vol. 3,” Marx (1981) gives a sketch of it as of all the scientific work and all discoveries inventions. It is brought about partly by the co-operation of men now living, but partly also by building on earlier work. The fruits of this collective project are, Marx argues, generally appropriated by the “most worthless and wretched kind of money-capitalists.” But the ultimate source of their profit is the “new developments of the universal labour of the human spirit and their social applications by combined labour.”

In “Grundrisse,” he develops the term of automated labour (the earliest form of the universal labour). Automated labour is the application of knowledge and experimental science, creative and materially embodied science. It indicates that a man turns from a direct participant of production process into its controller and regulator.

Marx (1981) predicts capital’s drive to dominate living labour through machinery will mean that “the creation of real wealth comes to depend less on labour time and on the amount of labour employed” than on “the general state of science and on the progress of technology.” Technological application of science, the opening of the universal essential forces of human being and the highest point of the development of matter, which is taking under the control more and more powerful forces of nature becomes the main production factors. The universal labour (which is sometimes called “scientific,” in a broad sense) is closely connected with science as the universal historical product of human spirit, but does not coincide with it. Universal labour is the practical appliance of science, it is the labour highly saturated with science. If the historically previous forms of labour, such as hand-labour and machinery labour were based mostly on experience and practice, this new form appears on the fundament of sufficiently high level of science.

That is why it is rather difficult to detach the advanced science from its technological application in the complicated labour while regarding the philosophical aspects of the problem. It is crucially important to ascertain the new form of labour as the material one, as well as hand-labour and machinery labour, but much

more complicated than those. Modern Marxists, such as Sean Sayers and V. V. Orlov, gave quite a detailed argumentation of the material character of the universal labour. First and foremost, the question is how to understand the term “material character.” As Lenin stated, matter is what acts upon our sense-organs and produces sensation; matter is the objective reality given to us in sensation. We may conclude that matter is not a synonym to the touchable, corporeal, or physical matter. That is why the material labour is not just direct or physical labour. The material labour is carried out with the help of the material means of production and creates the material product.

Sayers suggests a bright concept of labour as “formative” activity. He shows how the post-industrial immaterial labour theme comes from the wrong “productivist” logic that regards work that creates a material product—industrial, craft, or artistic work—as the paradigm for all work.

Orlov (2006) considers it would be naive to think that science as the universal spiritual human force could be embodied in the process of production “just” by simple physical labour, without any universal material substance, corresponding its level—universal labour. In “Grundrisse,” there is also the distinction between the universal labour and the universal intellect. Finally, all the power of the philosophic basis of K. Marx’s political economy theory makes us think so.

The basis and the necessary condition for various types of the universal labour, the direct reason of integration and accumulation of labour on the world scale and the core of the universal labour is computer labour. Computer is the universal means of material production by Thomas O’Donnell. Internet in this case appears as the first world collective productive structure incompatible with the local structures of the past. That is why computer labour has deeply collective character incommensurable with the collective labour of the previous epochs by its essence. The collective character of production at the industrial stage of development described in “Capital” is related with the division of labour and exchange. On the contrary, computer integrates and accumulates people’s labour all over the world and of all generations directly. The bright example of the collective computer labour is net services like “Zoho” that help to provide collective scientific research. The phenomenon of greed computing also corresponds this idea.

The other types of universal labour are the so called social or humanitarian services that Daniel Bell (1973) has characterized as essentially non-market—science, education, administration, public health, and so on. Today, as Marx brilliantly predicted and post-industrial theorists such as Bell and Castells repeated, science has turned into a direct productive force. However, science, according to Marx, being in capitalist society a part of capital, never seems to fit in the scheme of capitalist mode of production. He used the labour of reciters, artists, teachers, and physicians to illustrate his thought.

Bell (1973) emphasises that the level of scientific development and especially fundamental science plays the key role in the potential of state forming. That is why the developed countries are now so concerned with organization of all the necessary conditions for the rapid progress in science and education. These humanitarian services, as Bell shows, have non-market character and they form a non-market economy of welfare where there are no adequate mechanisms of valuation of social goods. The state property and economy regulation in fact play a very important role in the modern combined economies of the developed countries.

With the appearance of the universal labour, the wealth of the society depends on the universal human powers that help to involve the extensive powers of nature into the production process. Universal labour cannot be averaged or measured by the labour time as the abstract labour; it implies high complexity and creativity. Involving increasingly powerful forces of nature and human society, it appears to be the labour of another



essence and by its essence it does not create value. That is why it is so difficult to calculate the value and price of its products, such as computer programs, scientific invention, or innovation. It is the question of how much the doctrine of relativity costs. Of course, the old capitalist logic does its best to oppress the new form of labour and squeeze it into the old framework of capitalist relations.

### 3. Universal Labour and Destruction of the Commodity Value

Emerging of the universal labour, dialectically denying the previous stage of abstract labour, means the destruction of the proportion, or conformity, between material and abstract wealth, between use value and value, and between concrete and abstract labour. In other words, there happens the destruction, or the degeneration, of the commodity value relation itself that had formed the basis of the commodity production in general and capitalist production in particular for so long. This outstanding tendency was firstly noted by Marx and now its vivid symptoms are the so called business at a speed of thought and the fact that the dollar derivatives mass exceeds real commodity production mass nearly 10 times. It was appositely one of the factors of the last world economic crisis in 2008-2010. The use value and value appear divorced and independent.

One more complicated problem in this respect is the problem of property. In history, there is a clear logic: pre-historical primeval society—collective labour—collective ownership of the means of production; feudalism and capitalism—private labour—private ownership; post-industrial society—universal labour—the logic leads to collective ownership again. And first and foremost, property unit now should be the most important subject and product of labour—information.

As far as we are concerned, no philosopher or economist excepts Marxists states the necessity of the collective ownership of information. However the reality of social life demonstrates that computer labour itself bulldozes its way outwards private property. The property principle is now attacked by the network (peer-to-peer) technologies of files exchange which had been grown so popular that in 2006 in Sweden the political unity of copyright antagonists was created. It received a legal name of the “pirates’ party” and since 2009 the party is in the Swedish parliament. Following Sweden the analogous parties appeared in several countries of Europe, North and South America. And if we look through some programmers’ forums on the Internet, we find out a popular cry for the socialization of information, especially of sources.

We do live in an amazingly breathtaking epoch. We became involuntary eye-witnesses of the appearance of the historically new form of material labour—universal labour—that inevitably brings with it the destruction of abstract labour on whose base capitalism had grown, came into blossom and makes its way to the end, and the destruction of value on whose base the commodity production had existed. So, what is next?

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# Uyghur Turkic Women and Cultural Expectations: Moslem Society in Change

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Profound cultural changes are transforming the Moslem world of Central Asia, partly as a response to dramatic events in the Middle East and partly to the great economic development in the region. These changes in the Moslem world especially affect the lives of women, since the cultural norms involving the protection of women are an important facet of Moslem life. The goal of this investigation is to show the importance of the ethnographic contribution to anthropological and sociological theory in investigating the new aspects of life in Central Asia. The first concept is the cultural identity of the Uyghur population of China. The second concept is that of Uyghur women, namely, the varied range of women from their role in a conservative, and patriarchal family structure to that of independent actors in a contemporary urban society. We understand that young Uyghur women face a more different set of choices than those of women in other Moslem cultures or in the rest of China. If they identify with their culture as Uyghur and Moslem, their culture restricts their opportunities as Chinese citizens. As students at Minorities University of China (MUC) in Beijing, the relative freedom of Beijing influences them a great deal. Education and employment are the vehicles for integration into the larger Chinese group. Institutions, such as schools of ethnic studies, and the college competitive exam (the gaokao), provide opportunities as well as obstacles for Uyghur women as part of the dynamic change in the Moslem world.

*Keywords:* Uyghurs, Moslem women, affirmative action in Chins, education

## 1. Introduction and Theory

The period since the fall of the Soviet Union (1989) has ushered in profound changes in the Muslim world of Central Asia and the Middle East. The break-up of the Soviet Union gave rise to a series of ethnic Muslim identified states. The USSR has offered major financial and political support to some governments in the Middle East. Ultimately, these changes affected Muslim culture and the lives of women. This investigation explored those changes.

An earlier paper (Makofsky 2013) explored the character of this change by focusing on the statistical evidence. Ethnographic evidence also illustrates the impact of a changing culture on the lives of Uyghur women in Beijing.

The Uyghurs are a Turkic people of North West China primarily living in the Uyghur Autonomous Region of Xinjiang, closely related to their Kazakh, Uzbek, and Turkmen neighbors in language, culture, and ethnicity.

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They are a small group in terms of China's population of 1.3 billion, numbering 8.3 million. Although the region was formerly obscure, Xinjiang is a part of a wealthy and increasingly powerful modern China. The Uyghurs are a critical part of "Islamic China." Over the last few years, there has been considerable urban development in the region, but in general, most Uyghurs were raised in rural areas. Not many Uyghurs have been outside of Xinjiang province. One reason is that Uyghur, rather than Chinese, is the first language for the local population. In Xinjiang, Uyghur and Chinese speakers often live in separate worlds due to language difficulties and ethnic misunderstandings.

The utility of social science theory to the investigation of cultural change has been documented over the course of the past half-century. Two of the most important observations are: (1) the role of cultural identity and (2) the investigation of the ideal-typical continuum used in the investigation of women, ranging from a subservient role in a patriarchal family structure to that of an independent actor.

These investigation documents change in China, in Moslem culture, and in the lives of women by looking at young Uyghur women enrolled in the Minorities University of China (MUC). The study took place in Beijing and Kashgar, a large population center of Uyghurs in Western China, over a period of months during 2011 and 2012. The three women discussed are examples of theoretical social science constructs in the lives of people.

### *1.1. Cultural Identity*

The Uyghurs of Xinjiang almost universally identify as Moslems, as do millions of their Central Asian Turkic-speaking neighbors. "Cultural identity" as proposed in Fredrik Barth's (1969) work *Ethnic Groups and Boundaries*, illustrates the fact that the Uyghurs identification as part of "Moslem culture" is an enormous statement about their role in Chinese society. A recent study of the Uyghurs published by Ildiko Beller-Han (2008) on the period when groups of small communities managed to develop a common identity, 1850-1949, represents a major ethnographic work based on oral history and written records of how this transformation occurred in Xinjiang.

The Uyghur identity emerged from a nomadic and rural group of people with a similar but not identical language which was drawn into modern Chinese society to become a cohesive group with a consciously understood ethnic history. The idea of cultural identity is especially important for Moslem women, because young Moslem women may be one of the most important agents of change in the culture. Cultural identity begins with questions like "Who am I?" "What is most important to me?" "Should I make this choice or another choice in my life's decisions?"

## **2. Islamic Practices as a Barrier to Cultural Assimilation**

### *2.1. Issues of Cultural Identity*

The important patterns of change that we observe in Uyghur life can be found in cultural identity and the constraints of family control in an evolving urban environment. The important theoretical contributions are those of Valentine Moghamdan for Moslem society, and Linda Benson and Xiaowei Zhang for the Uyghurs. These demonstrate that the choices of Uyghur women can guide the discussion of Moslem women. On one pole is the conservative protection provided by the large patriarchal family that is documented by Dhamiand Sheikh (2000), Xiaowei Zhang (2010), and Benson (2004). The other side of the pole is the modern urban Moslem woman represented in Moghamdan (1993).

Cultural identity can form a barrier to national assimilation; in a simple example, the consumption of food, M. Cristina Cesaro (2000, 238) points out that a common everyday practice such as eating creates group boundaries. The issue of Halal food (food that meets Moslem dietary restrictions) means that Uyghurs cannot easily eat with Han people, who do not have this restriction. Thus, a common everyday practice such as eating creates group boundaries, which help unify the Uyghurs, but separate the Uyghurs from other Chinese.

In addition to the consumption of food, many other features of Uyghur identity serve to isolate them from the larger Chinese society. Uyghur dress is a point of contention; women's use of headscarves has been an issue for Moslem women in China as it has in Western Europe.

There are language differences between Uyghurs and Chinese. In the Xinjiang region, there is often residential separation. Cities in Xinjiang often have two different residential districts, Uyghur and Chinese. Family environment is different as well. Uyghur family life is often based on a large family. Uyghurs are exempt from the Han Chinese's one child policy, which up until now limits the family size of the Han Chinese population.

## 2.2. *Young Uyghur Moslem Girls and Educational Barriers*

Another concern of Uyghur society, especially with regard to women, has been with educational attainment of girls relative to boys. The historical circumstances that brought the Xinjiang Uyghur Autonomous Region into the New China in 1949 had major consequences for the Uyghur minority. Two school systems were introduced, one in Chinese and the other in Uyghur. Linda Benson observes (2004, 91), "Available Chinese statistics on education (in Xinjiang) give rise to a number of questions... The statistics do not explain why, for example, the percentage of students (Uyghurs) continuing on to middle school remains relatively low. One factor may be the early withdrawal of girls from elementary school." Government figures from the 1990s have shown that young Uyghur girls often end their education with primary school.

Also, from Linda Benson (2004, 199):

The government's undeniable successes (in raising the education level of minorities) are tempered by ongoing problems, some of which trace directly to the continued existence of two separate school systems—one for the minorities taught in their own languages and one offering instruction only in Chinese... Uyghurs and other Muslim peoples link their concern to preserve their culture and identity with the language of instruction in the schools. (Linda Benson 2004, 199)

Uyghur schools may not effectively prepare children for assimilation into Chinese culture, but without these schools, Uyghur culture itself may disappear. Chinese, however, is taught in all Uyghur language schools.

In the establishment of the New China in 1949, the remoteness of Xinjiang and the uncertainties of the new government facilitated the development of two separate school systems. This met the demands of the local population, but it created another obstacle for women. Since families often considered young girls to be "regional;" that is, their future would take place in Xinjiang and in the local Uyghur community, it was often not deemed important for them to gain educational credentials that would qualify them for employment or a vocation in the national community of China. This in turn, means that women do not need to be educated much further than literacy, and their education takes place in Uyghur language schools.

## 2.3. *Uyghur Moslem Girls and Family Control*

To protect their daughters, Moslem families encouraged them to curtail their education and to marry partners chosen by their parents. Uyghur culture, which is Central Asian culture, has a long history of arranged

marriage that continues up until the present time. Current research shows that young Uyghur men are given more freedom to choose their brides while Uyghur girls are offered little choice. Dr. Xiaowei Zang (2010) using a data set ( $n = 1,583$ ) collected in the city of Urumchi in 2005 examined Uyghur-Han differences in arranged marriages in Urumchi. Data analysis showed a rapid decline in parental arrangement for both Uyghur Muslims and Han Chinese in Urumchi over the most recent decade. It also showed that Han Chinese are less likely than Uyghur Muslims to report arranged marriages. However, the differences between Uyghur men and Han men fade away when background characteristics are controlled, whereas no similar patterns are found among women. These findings indicate that Uyghur women have a lower degree of autonomy in the marriage market than their Muslim brothers. Comments made by participants in this study illustrate that controlling parents present obstacles to their daughters, such as the reluctance to allow their daughters to go to college outside their regional area, or even to college at all.

#### *2.4. Turkic and Moslem Traditions and the Freedoms in Beijing*

Students say that it is difficult for young people to investigate their ethnic culture and history in their home city in Xinjiang. Uyghur history and literature is taught in the Uyghur language public schools, but the young women reported that there were more opportunities for investigation in Beijing. Scholars writing on social policy in Xinjiang have agreed with this (Millward and Tursun 2004).

### **3. Presenting Three Young Women**

#### *3.1. Aynur—Uyghur Identity and Career*

The young women who were interviewed are from large rural families. Aynur is a 22-year-old woman from a rural area of Kashgar. Kashgar itself is a large Western urban area with a population of 350,000 residents, over 90% Uyghur by the 2007 census. The town in which she was raised is rural, with mostly small homes lacking indoor plumbing. Her family and neighbors are farmers. Until a few decades ago there was little motorized travel or rail traffic to the city. Now Kashgar is a major city in the region, with trade ties to Pakistan and Kazakhstan, and an airport. Aynur has two younger sisters and one younger brother.

As a young child, from 1990 to 1996, Aynur lived with her grandparents, her mother having left home for work after a divorce from her father. Her grandfather had a minor government position. Her grandparents lived in a society in which people were barely literate, and her grandfather could hardly read a document before he got his job. Her grandparents were no better educated than their neighbor, although most of the neighbors were farmers and her grandfather was a civil servant. Aynur's grandmother had been a teacher. The couple had six children. "One of my uncles liked reading; he lived in town and every Friday he came back and brought some books and told me about these books and read to me". Aynur's uncle was a factory worker. When she was old enough, Aynur went to primary school and read by herself. Her aunt taught her how to dance and sing. Aynur "was a smart girl so they had no complaints about my studies in school".

#### *3.2. Aynur: Education and Career*

Aynur went to Uyghur schools because there were no Chinese schools in her area at that time. In 1949, at the time of the revolution, Xinjiang had been a region in which most local residents did not speak Chinese, so there was no textbook for the local population other than those in the Uyghur language. A dual school system, one teaching basic subjects in Uyghur and the other teaching basic subjects in Chinese was established. The Uyghurs

attended Uyghur language schools, and Aynur's education was in these Uyghur schools. This dual education system exists at the current time, but Uyghurs now have a choice of which school they wish to attend.

In the Uyghur school system, Aynur was considered very smart in the class and so the teachers favored her. "They expressed their love without any hesitation. Two teachers in high school showed me the good way to study and plan my life, and I believed them. I would not have (been able to) come to Beijing to study without their help. I believe that education can change a person. Good teachers can help students, and I want to help some students who need help."

### 3.3. *Aynur: The Challenge of the Gaokao—The High School Graduation Exam*

If there is one institution that is the source of wide debate in modern China, it is the gaokao. This exam is not required for students who simply want a high school diploma, but each year the teen-age children who are planning to attend college in China take this national competitive exam. It relies heavily on memorized information and it continues for three days.

The challenge of the gaokao is especially difficult in Xinjiang. Most of the Uyghur families in this study chose to send their children to Uyghur language schools. Uyghur language primary and secondary education is widespread in the province, but if parents choose to send their children to these schools, then the children take the gaokao in Chinese as a Second Language, which requires a lesser knowledge of Chinese than that of a regular Chinese high school graduate. Those who take this exam have a limited choice of majors in college. If the students take the gaokao of a regular Chinese high school student, they will take the exam in their second language and competing against Chinese students who are taking the exam in their first language. Despite this, Uyghur parents believe if they do not send their children to Uyghur language schools, then Uyghur language and culture will be lost forever.

Aynur's gaokao was in Chinese as a Second Language, which meant that her college choices and her choices of major were limited. "I give thanks for gaokao, although I hated it. The gaokao changed my life. When I was a high school student I never thought about my future and college. I was scared of taking the gaokao. If you can't do well, you need to wait for one year and take it again. Without passing it, you have no chance to further your education."

The Chinese as a Second Language in gaokao is comprised of four parts: Chinese, Uyghur literature and language, mathematics, and a fourth comprehensive exam including history, politics, geography, physics, chemistry, and biology.

Aynur's score was one of the highest in her school so she had more choices of universities than her classmates. She chose the Minorities University of China (MUC), where she could get a full scholarship if she majored in Uyghur Language and Literature. Only two people in her school came to Beijing to go to college.

### 3.4. *Aynur: Career*

Aynur states that:

Maybe for some people, nation is not important as career. But for me and my (Uyghur) friends, we must think about this. In Beijing, we have good opportunity but for girls it is hard to find a Uyghur boy and raise a family. As a Uyghur girl, the family is very important for us. If I go back to Kashgar, perhaps I cannot advance in my career because my family has no connections. Kashgar does not have a large job market like Beijing, so I may not have any chance to prove my abilities for my career. (Aynur 2011)

What she means by this is that in Xinjiang it is difficult to find a good job if your family cannot help. This “help” represents family connections and influence and in China it is spoken of as *guanxi*. In her view, Aynur’s larger job market in Beijing lessens the need for *guanxi*.

Beijing had been a dream to her, and this was something that her parents could not refuse. The choices between career and Xinjiang and choosing a major were very problematic for this young woman. Although her parents had been teachers, she is not fond of teaching. She feels that the curriculum in schools is too rigid and the job is too difficult. In addition to the regular curriculum, the students must attend extra Chinese society education classes that take up a great deal of the free time of students and the teachers. Aynur does not feel comfortable engaging in this work.

Instead, what she wants to do is to open up her own educational institution, perhaps a library, and a place where she might have the freedom to educate young Uyghur children with her own curriculum. These are the plans of a young 22-year-old Uyghur woman. They may be difficult to realize, but they represent the attempt of a young woman to balance the strains of parents, opportunities, and the desire for personal independence.

### *3.5. Meryam: The Opportunity to Investigate Cultural Heritage*

The most dramatic example of a Uyghur woman exercising the ability to investigate the past is Meryam, a young woman of Kyrgyz-Uyghur descent who wears full Islamic dress. Unlike most others, she wears not simply a headscarf but an entire outfit of modest clothing. Like other Uyghur women, she majors in Uyghur language and literature. What she wants to do is going to school in Egypt to study Islamic education at a world famous institution, Al-Azhar University in Cairo. Founded during 970-972, it is the chief center of Arabic literature and Islamic learning in the world.

Additionally, she would like to visit Turkey. She has had the opportunity to study Turkish and Turkish culture at MUC. Her destination is the world of the Middle East. She then wants to work in Xinjiang as her life’s choice. She believes Urumchi, the capitol and the largest city in the province, is the best place for her to work in Islamic education. She comes from a rural background. Her parents were poor farmers, and her grandparents were farmers as well. She has a sister who lives and studies Uyghur Language and Literature in Lanzhou.

Courses in Uyghur Language and Literature at MUC Beijing and Lanzhou include the Islamic and old Turkish heritage of the Uyghur nation. Some students in the Uyghur language department at MUC choose to study “old Turkish,” the Chagatai language, an extinct Turkic language which was once widely spoken throughout Central Asia, including Xinjiang, and remained the shared literary language until the early 20th century. Specialists from Turkey serve as visiting professors in old Turkish. There are excellent sources of old Turkic history and culture, and the literature in English, Chinese, and Uyghur is growing.

### *3.6. Radiyah: Family Control and Women’s Choices*

Radiyah is a young woman from Kashgar who speaks excellent English in addition to being fluent in Uyghur and Chinese. Radiyah’s major is similar to the others, Uyghur Language and Literature, but unlike most of the other students, she wants to live away from Kashgar because her parents are too controlling. She faced great opposition from her parents when she wanted to go to school in Beijing, and it was only the fact that she scored well enough on the *gaokao* to attend a school as prestigious as MUC that they allowed her to leave Xinjiang and go to Beijing. In Xinjiang, Radiyah is one of the first generation of women to deal with such



issues. A university opportunity in the capitol of China was beyond the hopes of most Uyghurs from earlier generations. Radiyeh is also escaping from her family background, since her parents, brothers, and sisters are all farmers.

As Radiyeh says: “(In the old days), the child of a farmer would marry a farmer—now a girl (a Uyghur college student) may be more educated than her boyfriend. In the time of her grandmother (the 1950s), the wife usually stayed at home.”

Things are changing in Kashgar, but not quickly enough for Radiyeh. She would like to find a job in Beijing, but even if she found a job back in Xinjiang, she would be reluctant to live near her parents. Issues such as leaving home, going out with boys, and finding a job are all problems in religiously conservative Uyghur families. The fact that Radiyeh went to Beijing was a great problem for her parents. Radiyeh said that in this respect, Xinjiang is like Afghanistan, which borders on Xinjiang on the West. This underlines how severe the limitations on Moslem women in Xinjiang can be. This issue may exist for women all over Central Asia.

Radiyeh is not necessarily worried about the choice of a job; she expected that she would be a teacher. With a major in Uyghur Language and Literature, this is one logical outcome for an educated Uyghur woman. Radiyeh is also interested in becoming a cultural worker, a journalist, or one who works for a museum. Radiyeh hopes that she can get a better job in Urumchi, far across the province from Kashgar. Her first priority is personal freedom.

One of the things that weigh heaviest on Radiyeh’s mind is the tradition of arranged marriage. Speaking about Central Asian family practices, Dami and Sheikh write: “In many senses, marriage is considered the union of two families, and the parents usually arrange the marriage. Although the free consent of both the bride and groom are essential, parental coercion is often strong. Some parents are evidently beginning to understand the marital concerns of their children” (Dhami and Sheikh 2000, 353).

The practice of choosing marriage partners from within the parents’ community of friends and business acquaintances, however, continues to be considered important by young and old (Dhami and Sheikh 2000). Choosing a spouse may involve family members other than the immediate families of the couple. The matter is further complicated by the high costs of elaborate weddings and dowry, which means the couple will have to rely on parental financial support in order to marry. This in turn increases their dependency on parents and increases parental control.

Facing issues such as these means that a young Uyghur woman must confront her parents at an early age about her hopes and plans, when she is in her teenage years, or be bound to her parents’ choice for the rest of her life. These traditions are changing, but young, ambitious women must decide their fate when very young

#### **4. Minorities Studies, Affirmative Action, and Social Change**

Although few Uyghurs would admit this, one of the great advantages for women in a secular society, like China, is that the government does not reinforce the family values of Xinjiang. In Xinjiang, many parents might prefer their daughters to stay in the local area and marry young. Because of this, a Uyghur high school teacher in a rural area near Kashgar reported that most of his students were young women. In rural areas, women cannot easily find “suitable jobs” and the young women simply refuse to get married. In more urban areas, the teacher said, young women are getting jobs rather than getting married. The observations made about Uyghur women being withdrawn from school even a decade ago may be breaking down.

Many institutions that directly affect the Uyghur community are beginning to help young women overcome the barriers they face in career, cultural investigation, and personal freedom. An important essay on Moslem women deals precisely with these issues, Lila Abu-Lughod's *Do Muslim Women Really Need Saving?* (2002, 784). The question being addressed is how Moslem women exercise their freedom in the context of their own societies. The context of these remarks is Afghanistan, but the same issues—education and marriage are involved.

#### *4.1. The Uyghur Language and Literature Department at Minzu University*

A major in Uyghur Language and Literature is a general liberal arts major, including language, culture, and sociology in the first language of the student. Most of the undergraduate majors are young women, with young men perhaps preferring business or engineering. Most of those who major in this field of study do not have any life experience outside Xinjiang, except for their years in MUC in Beijing. In order to recruit good Uyghur students, MUC offers scholarships to students that major in Uyghur Language and Literature. On the graduate level, there are excellent jobs available in translation, since with eight million Uyghurs, there is a constant demand to translate documents back and forth from Uyghur to Chinese.

MUC students discussed here believe that the departments play a very positive role integrating them to the university and to modern China. Most of the students have not been outside Xinjiang before and comment on the friendships they have made with other Uyghurs at MUC. One freshman at the university reported that her parents were pleased that she made friends with other Uyghurs. In talking about her major, one student commented about an English class she had taken. In such classes, the professor talked the whole time, while in the Uyghur classes, the entire class participated and it was a more interesting class.

Students also mentioned the friendliness of the Uyghur faculty and staff at the school. Uyghur parties and events featured faculty speakers, and at one graduation party, a leading faculty member congratulated all the participants individually. These events draw not only the students, but also the Uyghur community in Beijing, who bring their young children. Department events are posted on Uyghur web sites, and between the Internet and word of mouth, the Uyghur community in Beijing is well represented at Uyghur events at MUC.

As was shown in the case of Aynur and Maryam, these same departments heighten Moslem and Uyghur awareness and solidarity. The Internet and the school expose students to developments in the global Islamic community. They are exposed to speakers and to ideas that are not available in Xinjiang.

Aynur commented on the Uyghur Studies School:

Our department at MUC is very famous in Xinjiang. In Xinjiang University and Xibei Minzu University (in Lanzhou) and in Xinjiang Normal University there are also Uyghur language and literature departments. Our teachers at MUC are good, they have good personalities and they are supportive. There are chances to go abroad; they help us with employment, and provide information. We can learn everything about minority studies if we want. We are in Beijing. Beijing is our New York. (Aynur 11 May, 2011)

The university itself, the Minorities University of China, and the major, Uyghur Language and Literature, represent affirmative action in China. As Chris Evans-Hearne (2009) says:

The Minzu University of China ... is a major ethnic minority university in China. Located in Beijing, approximately 70% of the students are non-Han Chinese minorities. The school has been designated as a Project 211 School. This means that the government gives the Minzu Funding: University of China special funding and support for the purpose of modernizing and improving the competitiveness of higher education in China. (Chris Evans-Hearne 2009)

At the same time, there are those that claim there are more effective ways to improve minority education. Mike Ives: "Now there is growing concern that decades-old programs designed to help minority students are not effective." "The proportion of ethnic minority students studying at Chinese universities has not kept pace with an expansion of the nation's higher education system, particularly at China's top-tier universities," said Gerard Postiglione, Director of the Wah Ching Center of Research on Education in China at the University of Hong Kong. China's ethnic minority education policy is failing to bridge the growing wealth disparity between coastal areas and its interior border regions, he added, "The Chinese government tends to paint a rosy picture by talking about how literacy is going up, but most people feel that in the market economy, there has been a downturn in benefits for minorities."

Another criticism of the current system of affirmative action appears in a discussion by Rui Yang, Mei Wu (2009, 117-121):

Sautman reports that Han students admitted to Xinjiang universities in 1986 averaged 435 points in science and 440 points in liberal arts; whereas minorities averaged 300 points in science and 245 points in liberal arts. In 1987, Han students from Xinjiang admitted to national key universities averaged 472 points in science and 445 points in liberal arts; minority students averaged 313 and 269 points respectively. There are a lot of debates, and not just among scholars, about why China should perpetuate a system where minorities are poor compared to Han Chinese. (Yang Wu 2009, 117)

It is concurred with Dru Gladney, an anthropologist and expert in China's minority policies at California's Pomona College. "Under the old centralized system, the government used to spend a lot of money on the border areas" (Yang Wu 2009, 118), Gladney added. "But now they're relying on the market economy, and many of these 'nationalities' universities have suffered as a result, because their funding hasn't kept pace" (Yang Wu 2009, 118).

The criticism that Uyghur students do not have access to top tier schools must confront the fact that for most Uyghurs, Chinese is a second language. Uyghurs have an enormous attachment to their province, and most plan their future occupation and family life in terms of Xinjiang. Students from highly ranked Chinese universities have little interest in living in a relatively poor rural area such as Xinjiang, far away from the cultural centers of Beijing and Shanghai.

## 5. Conclusion

The argument against affirmative action programs does not take into account the real benefits for cultural identity. Although not immediately apparent to outsiders, the "push" for cultural change is very present in Xinjiang, especially among women. This change is in an unintended direction, since it introduces young students to membership in a larger world Moslem community.

The Minorities University of China provides the chance to participate in the liberalism of Beijing compared to the perceived limitations in Xinjiang province. Experience in the university provides an opportunity for investigation of one's ethnic culture in a way that is not fully explored in Xinjiang. The opportunity to escape parental control is facilitated in college. Education and employment opportunities are the vehicles for group integration into larger Chinese society.

Ethnically oriented institutions such as the Uyghur Department of Language and Literature, which might appear to further separate young people from the Chinese society, actually help to integrate these students into academic life, and at the same time support investigation into an exciting realm of ideas. The Moslem awakening, a process that is still in its early stages in this century, is advancing through the preferences of

women. It parallels the cultural pride that Han Chinese feel for Chinese development, and hopefully points the way towards equality in a multicultural China.

In Central Asia, and especially in a secular society such as China, university study may introduce young students to membership in a larger world Moslem community.

For the three young women involved, what makes this possible is the competitive high school exam. Nothing is as important as this for providing the opportunity for self-advancement. The gaokao is actually the only door open to these young women. They come from large families in provincial schools far away from the center of Chinese economic and intellectual life. The parents in all likelihood lack the money and guanxi (connections) to offer significant help. The young women are on their own.

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# Origami Fiction: Psychological Horror in Interactive Narrative

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One of the most relevant elements in contemporary narrative systems is the atmosphere creation. Even when talking about new digital media, interactive narratives can still be supported by strategies used by former media like cinema and television; namely, character design as well as the setting bonded to architectural space design. These elements are offered to the players through graphic representations that are intended to convey not only an uncanny atmosphere but also an aesthetic experience for psychological horror narratives in videogames. With narrative proposals close to interactive movies, titles like *Heavy Rain* manage to create a gloomy mood by using basic elements of style such as form, composition, and light, and also open the opportunity to get emotionally involved with the characters through everyday life choices. Even though *Heavy Rain* is not considered as an action videogame, its narrative audiovisual system is fully able to create enough tension and suspense in order to offer a quite intense aesthetic experience. However, most of its narrative resources are taken from cinema and television audiovisual strategies to tell stories and to hook the audience. Therefore, the study of former narrative systems both as language and human thought and psyche, could allow designers to create more effective interactive narratives for contemporary audiences.

*Key words:* narrative, videogames, space, graphic representation

## 1. Introduction

Interactive media, such as videogames and interactive movies, has not only achieved an outstanding degree of technical growth but also, and most important, has had progress in storytelling proposals. Though stories remain essentially the same in their main core, as the ones offered by previous media like television, interactive media offer the audience the possibility to develop a plot in several different ways, thus creating multiple narrative universes.

Minding the need to preserve the atmosphere for the story in psychological horror narratives, videogames like *Heavy Rain* (Quantic Dream 2010) manage to convey the mood in the videogame by relying on visual graphics, music, and audio. These elements seem to run recurrently across the numerous story lines of the game's narrative universe, no matter what ending is intended. One of the most important elements in the *Origami Killer's* uncanny story to get the player immersed in the narrative experience is character design; particularly the possibility to choose among several characters with different physical, emotional, and intellectual features. Each character selection builds a story told from a different point of view and opens diverse sets of obstacles and puzzles for the player to solve in order to catch the serial killer.

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Since most of the characters' actions are more based on choices rather than on the controllers' kinetic abilities to push buttons, the player's emotional engagement with the story becomes a top priority for game design. Consequently, questions about the role of visual elements in character and setting design, as well as the impact of the player's freedom of choice in the aesthetic experience, arise as central issues to be studied from the visual narrative perspective.

## 2. Creating the Universe: Designing Space and Objects

Any story needs a setting in which the actions it describes can take place. "Where?" becomes one central question for the storyteller to answer in order to create an atmosphere and to achieve the player to be immersed in the narrative of any game. Even though screens might show how places look like, that doesn't mean that the visual images are enough for the player to suspend his or her sense of disbelief; therefore this kind of images must be able not only to imitate known places but also to arise the emotional aspects of the players' memories and former spatial experiences.

Over the centuries, the creation of narrative space has primarily been the purview of those in power; buildings whose purpose is to convey a story are expensive to build and require a high degree of skill and artistry. [...] Narrative space is not new, nor is an aberration of 20th century capitalism and commercialism. In fact, architecture has functioned as a narrative medium for millennia. (Pearce, Walz, and Böttger 2007, 200)

Space as a narrative construction follows a certain model for its description, thus eliminating anything that could cause its inner structure to be disturbed. It can be said that the chosen words to describe a place are a consequence of a cultural process that includes the visual image selection (Pimentel 2005, 25); in other words, the content of a space description is ideologically ranked and one of its crucibles is the graphic style shown on screen. When creating the graphics to describe a setting, there are two circumstances inherent in every visual image that should be taken into account: First, visual images as well as textual descriptions are incomplete images of the world they are trying to evoke; therefore players must fill in the blanks in order to get a coherent image of what the world has shown by a videogame might look like. The choice on which kind of image is more suitable for making the shown graphic complete, will be made according to the visual paradigm that the player finds to be meaningful or even "correct" for the structure of what is being narrated.

Second, images are not designed to be "innocent." Images are set in certain order following a particular structure so that some specific meaning and intention might be conveyed. And as it happened with the literary description model and even with the verbal language structure (Cassirer 2003, 17), the graphic style prevents visual noise from altering the general purpose of the visual description which is to allow the graphic manifestations of a visual regime to prevail and to keep endorsing the commonly accepted characteristics granted to places in which actions occur, even when these features might not be empirically proven. "All the reader needs to gain access to the fictional world is a basic knowledge of language, life experience, and a reasonable cultural competence. If there are rules to learn in order to navigate the textual world, these rules can be learned on the fly" (Ryan 2001, 195).

When watching the graphic description for the two main home settings in *Heavy Rain* and when playing with Ethan Mars as main character, the mood of the story as well as the atmosphere is supported by the architectural attributes of the houses. Architectural design is more about how space is built to be lived and to be felt, rather than a balanced distribution of walls and windows; the architectural space involves the creation of environments by using textures, light, and color. As it can be seen in the first setting of the story, the two-story

house is intended to show an architect's home which is not only roomy but also quite rich in textures and different material finishes. During the first sequence of the story, the presence of transparent window panels allows to have a bright light illumination without it being too intense; and the fact that these panels slide to open gives a swift sense of habitability. The main room is not only a place that shows fabrics, woods, and glass, but also objects of deep symbolic meaning in Western cultures such as a wedding photograph and a handwritten note from Ethan's wife. No more than about two minutes of game play have been going on so far and the player not only knows about the nice and quiet life this character has, but also about the fragility of this domestic equilibrium (Pimentel 2001, 25). As a matter of fact, the balance of the graphic image is so perfect that it's almost foreshadowing its tragic destiny to be broken into pieces of grey shows and dark rain as the story will show later.

In contrast, the second home setting shows a deteriorated house considerably smaller and older than the first one. This place doesn't show a unique balanced design like the first one; it is rather represented as a grey copy of the house next door, poured by the rain and marked by the intended lack of bright light and colors, except for the TV screen light that Shaun turns on in order to avoid conversations with his father. Since the main intention of this graphic environment is to empathize Ethan's grieving the loss of his other son, objects like a back door that opens and closes noisily to a common garden and an almost empty living room will not be casual.

Let's notice the contrasted pairs made by the use of color and the distribution of space: wide/narrow, light/dark, open/closed, new/old, and full/empty. One of the most explicit examples of this spatial contrast is the way Ethan's work table is represented. While in the first home, it is a big well-illuminated surface in which the player can sit the character to actually work, in the second house, Ethan finds hard to do almost anything at all. As we can see, even when both scenes present space as a whole entity, as players we can only "live" it through developing a semantic relationship to some of its specific points; hence the importance of offering the player the chance to choose to use or not some of the objects shown on screen, for instance, using the teeth brush or what meal will be served to Shaun, and even if the rooms will be explored or not. Eventually, as it can be seen especially in the first house scene, the choices made by the character turn out to be of great significance even when they look like common everyday choices in the beginning. "A sense of place is not the same thing as a mental model of space: through the former, readers inhale an atmosphere; through the latter, they orient themselves on the map of the fictional world, and they picture in imagination the changing landscape along the routes followed by the characters" (Ryan 2001, 123).

It can be said that the mental space model generated in Western urban cultures works as the main guide for interpreting the graphics in these scenes as an integrated whole made out of contrast and that appeals to the obsessive fear of loss, drawing the characters in an indifferent endless gray atmosphere. In everyday urban life, we are afraid of losing light, variety, color, and space, in other words, the Freudian anxiety of losing difference. From now on in the game, the algorithm is quite clear for the player: Choosing pizza is different from vegetables and beer from juice.

### **3. How Should a Victim Look Like?**

Even though everyday life has taught us that almost any person who lives in a big city can be a crime victim, media has made a great job in giving the abstract characterization of the concept "victim" a visual image. During the last 20 years, media has played an important role in giving this symbolic form a graphic support and means of expression. Not only horror movies in North America have contributed to the image of

“the victim” and “the bad guy,” but also TV series like *Law & Order* (Dick Wolf 1990-til now), *CSI* (Zuiker 2000-til now), and *Criminal Minds* (Davis 2005-til now), have shown the world the face of victims and offenders in fiction. Therefore, if we are going to talk about psychological horror in contemporary media, we might as well take for granted the necessary presence of the most fearing urban criminal: a serial killer, and of course the ideal victims who can be either women or young children.

Previous games like the *Manhunt* saga (Rockstar North 2003, 7) and *Condemned: Criminal Origins* (Monolith Productions 2006), showed the player audience images and actions performed by serial killers, characters which were quite standard: The Match Maker, for instance, who killed women and displayed their bodies beside male mannequins, and the Killer X, Leland Vanhorn, is a serial killers that goes after the serial killers that detective Ethan Thomas is trying to catch. “Image: in the love issues, the deepest wounds come frequently from what’s seen more than from what’s known” (Barthes 1990, 132). Far beyond what profiling sciences may say, the white, late twenties-early thirties, middle class, and urban male has become the common place to represent the serial killer. Their originality thrives in how sophisticated are their means of torture and the process of victim selection. Therefore, the way victims are described and graphically represented becomes one of the top priorities of character design for videogames. “Why do you want to make up horrible things when there is so much real horror in the world? The answer seems to be that we make up horrors to help us cope with the real ones. With the endless inventiveness of humankind, we grasp the very elements which are so divisive and destructive and try to turn them into tools—to dismantle themselves” (King 2010, 16).

In *Heavy Rain*, the torture designed by the Origami Killer is not a physical one since the body of the victims is hardly damaged. His victims are drowned by rain and the torture consists mainly in making the fathers of the victims play the killer’s game in order to save the child. An elaborated torture for a victim that is not a woman; in serial killers narratives, women are killed and disposed of in very violent ways that usually involve the bodies being mutilated or even dismembered. However, Western audiovisual narratives are usually conservative when it comes to children; even though media has paid a lot of attention to subjects such as child abuse or child pornography in the past decade, images of children actually being beaten or killed are shown in very few and peculiar cases. Public and official media discourses talk about violence against children without visual support; in contrast, violence against women is not only broadcasted as text but also displayed in full color.

Having children as the ultimate 21st century victims, the Origami Killer modus operand sets in motion images that appeal to the player’s visual memory: The victim is a white ten year old whose father used to be close to the family and even worked at home, two characters common in contemporary narratives and in the last decade of the 20th century. As a graphic image, Shaun is not very different from other boy characters seen on screen such as Carl Grimes of *The Walking Dead*, for instance. Children in *Heavy Rain*’s narrative universe are murder victims perfect to create empathy, and the Mars boys are designed to convey this kind of empathetic emotion: Both boys are typical kids who like to play, to compete against each other, and whose life is so nice and easy that the death of their pet bird is considered a tragedy. The death of Merlin is used as a very subtle hint about how a balanced and equilibrated world can become the setting for an innocent to die.

Since most of the choices made prior to Jason’s death and Shaun’s disappearance are meant to create a bond based mainly on caring, the graphics to represent the fragility of the victim will include small size, the use of neutral non-bright colors in their clothes and average facial features. Other than the incident in the mall and the numerous fan comments on whether or not Shaun killed the bird, Ethan’s kids behave as very nice little boys.



One of the main challenges for designers when it comes to immersion through affective empathy is to be able to understand that character design implies the crucible of social and cultural expectations represented by graphic styles. It is not all about the quality of the graphic but more about its semantic faculties to express through color, figure, and texture the ideological content embodied by a character.

#### 4. Fiction as a Game

Among the qualities that multiform stories have to offer, we can mention the story development from the individual perspective of different characters. Perspective is not only about the scene as a product of a character's mind and words but also as a world that is being envisioned. Hence, it comes as no surprise that every single pair of eyes that allows the player to see the game world will offer different versions of what that world could be. Even though multiple viewpoints are a useful literary resource when different kinds of information are needed, the graphic representation of the visualized places allows the narrative universe to increase its complexity in order to allow several possibilities to become perceptually present for the player.

As it was explained earlier, even when the game allows different perspectives to be told, they are articulated by a single model that endorses the coherence of the whole narrative universe to prevail. "The most gifted writers are those who manipulate the memory sets of the reader in such a rich fashion that they create within the mind of the reader an entire world that resonates with the reader's own real emotions" (Wolfe Ryan 2001, 89).

Since sales are usually the main intention pursued by the videogame industry, the themes, plots, and conflicts shown are basically the same as shown by other media, thus avoiding cognitive dissonance between what the game offers and what an audience is expecting from a narrative product.

As long as what's shown on screen keeps a short distance with the images of the players' visual imagery, the narrative can rely on the conventional sources of anxiety as well. Even when anxiety lacks a specific object, it can be visualized through socially agreed images that can operate as signifiers for this feeling; in consequence, the presence of different characters allows several sets of options for anxiety to show. As a character is chosen by a player, he or she becomes a specific door to access diverse chains of signifiers and expectations, hence contrasting ways to make sense out of the situations, the achievements and failures even when they supposedly share the same goal. "[...] the question is not whether the reader of hypertext can develop the kind of affective relations that lead to feelings of happiness or sadness when things turn out for the better or for the worse for certain character, but whether interactive mechanisms can be used to enhance this emotional participation" (Ryan 2001, 263).

For instance, the affective engagement experienced when playing with Ethan may be different if playing with Norman Jayden: The player might be offered two narrative paths to rescue Shaun, but he or she is not expecting the same motivation to be emanated from a psychic sense of loss than from the psychic need to make wrong things right by enforcing the law. Saving Shaun now shows two different faces of anxiety, therefore the same goal becomes two very different things. That's what a multiple perspective narrative is all about: the creation of different worlds of meaning through the possibility of looking at a same phenomenon with different set of eyes.

So far, the player is quite aware that most objects and places are intended to mean something other than what they are, the same as the characters. For this reason, we can feel the anxiety mood increasing since the player won't be certain if he or she is making the right choices for the story to develop as expected: Uncertainty is one of the main ways to convey an atmosphere of uneasiness and even good suspense. What hides behind

every simple object is nothing but a graphic analogy of every day doubt and query that can end up in either “A new start” or “Helpless” ending.

## 5. Conclusion

Narrative through interactive media responds to generational requires that readers and writers have to tell once again and by their own means stories that already exist in each culture. Even when a digital support such as a videogame might seem a sensorial surprise, this industry focuses a lot on the way the graphic images and sound are designed to be meaningful; in order to add something to what previous media offered, videogames demand other kind of immersive engagement based more on the player's choices than in solving the latent message of the literary text, even when in certain levels of the psyche they might be equally challenging.

The effectiveness of expressive elements such as visual graphics and sound thrives on their connection to the cultural systems of representation and on the narrative rules that are present in the social systems of beliefs. These narrative schemes allow the players to be certain about the environment and the actions that they might perform before certain situations; games imply a controlled suspension of the laws that regulate everyday life by offering a highly aestheticized version of human drama, suspense, and horror. This is why players can apprehend the narrative conflicts offered by the story that the videogame is narrating while getting a great deal of pleasure even when their choices take them to unfortunate endings.

Videogame design is about designing narrative involvement for players to engage through the expressive components this medium has to offer. The images shown on screen must be able to convey an aesthetic experience by pushing the player's emotional and phobic buttons, in other words, designers must create visual graphics to increase the sense of uncertainty and anxiety the players will feel while immersed in the game play. The graphic environment of a videogame must unify in the same fictional immersion, the rupture of everyday life which is inherent to any ludic activity, with the psychic need for self-preservation; all phenomena (rupture and self-preservation) convey in a single yet intense aesthetic dimension of the game.

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# Kant's Respect for the Law and Habermas's Redemption as a Source of *Freedom*?

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As the title of this paper suggests, I intend to draw attention to what, in my opinion, lies at the core of the shared notion in both Kant and Habermas. This will be the concern of the first part of my paper. My focus will then shift, in the second part, to Habermas's views on *freedom*. In due time, however, as the provocative question mark in the title suggests, the notion of *freedom* becomes questionable. I will conclude by examining Frankfurt's notion of coercion in order to show that Habermas's notion of *freedom* is not only questionable but can, at times, be coercive. Throughout this paper, the reader shall be encouraged to see and possibly appreciate that there is a degree of similarity between the two thinkers. Shall the reader be hard put to gauge this similarity or shall the reader promptly appreciate it and take it into consideration? I will argue—and demonstrate—that a certain amount of similarity can readily be drawn between the two. I will leave it up to the reader to decide whether this similarity is a forced similarity or whether this is a similarity that one perceives at a first glance and thus ought to consider. This paper could better be appreciated if the reader has reasonable knowledge of the Hegelian critique of Kant's Categorical Imperative.

*Keywords:* validity claims, discourse ethics, quasi-transcendental, freedom, coercion

## 1. Habermas's Affinities with Kantian Ethics

### 1.1. Kant and Habermas—Some Shared Notions

When setting out to discuss Habermas's eclectic and brilliant works, it is important to find an inroad, and I think it would be reasonable to adopt the notion of discourse ethics—which embeds itself in his ideal speech situation—as an appropriate inroad. This would, in turn, lead us to other inroads, namely his validity claims, the normative reality, in other words, of our “social life-world of shared values and norms, roles, and rules that an act can ‘fit’ or ‘misfit’ and that are either ‘right’—legitimate, justifiable—or ‘wrong’” (McCarthy 1989, 280).

Accordingly, a speaker who utters a sentence is, of necessity, making validity claims. If I say “one should not steal,” I would be making a validity claim or “claim to be right” referring, therefore, to what is legitimate or justifiable. Habermas believes that citizens obey laws not because they are afraid of sanctions but because they feel that they should respect laws. They believe that it is right to obey laws: “the speaker must choose an utterance that is right [*richtig*] so that the hearer can accept the utterance and both speaker and hearer can agree with one another in the utterance with respect to a recognized normative background” (Habermas 1979, 3). This particular law has, by implication, a moral legitimacy for the person in question as well as society as a whole.

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Should, however, these validity claims break down, communication can (still) continue providing that the basis of the misunderstanding is cleared up during the process of interaction: Habermas holds that while validity claims can be redeemed within the context of interaction, claims of "truth and rightness are such that their vindication may call for 'stepping out' of a given action context and 'into' a discursive situation" (McCarthy 1989, 289).

He distinguishes, in fact, between two different forms of communicative action: interaction and discourse. Validity claims are necessarily raised in every speech act but, for Habermas, their force is only viewed as theoretical and openly thematized in discourse (McCarthy 1989, 291). McCarthy (1989) further explains that discourse is characterized by a certain break with the normal context of interaction. One should speak of discourse "only when the meaning of the problematic validity claim conceptually forces participants to suppose that a rationally motivated agreement could in principle be achieved, whereby the phrase 'in principle' expresses the idealizing proviso: if only the argumentation could be conducted openly and continued long enough" (Habermas 1986, 42). This brings us another inroad into Habermas's work: its affinity with the Kantian Morality. Habermas may be shaping his notion of validity claims in the mould of the Kantian morality which states that if you will the end, then you will the means to this end. This means that as soon as you are engaged in discourse, you have to accept the ideal aim of discourse (Finlayson 1989, 5). To better understand this similarity, it is worth reflecting on the Kantian understanding of respect for the law and comparing it with the Habermasian notion of redemption of validity claims.

As such, one way in which Habermas's position can be understood vis-à-vis Kantian morality is to consider his revival of social normativity, an endeavour which he undertakes through communicative ethics and which can be identified as a "non-idealist Kantian response to the Hegelian critiques of transcendental moralities" (Rose 2007, 147). Habermas's work points in the direction of "transformed transcendental philosophy," a phrase which was subsequently modified into "rational reconstruction of universal competences" (McCarthy 1989, 278). As in Kant's transcendental philosophy, the idea of universal pragmatics aims at disclosing conditions of possibility with the possibility shifting from the possibility of experiencing objects to the possibility of reaching understanding in ordinary language communication (McCarthy 1989, 278-79).

Habermas moves from the strong *a priori* assumptions of the Kantian form—the transcendental deduction—to a "relativized *a priori*" which is, in other words, one that recognizes the empirical boundary conditions of universal structures as well the structural interconnection of experience and action (McCarthy 1989, 279). This shows that, on the one hand, Kant draws a sharp distinction between transcendental and empirical analysis while, on the other, the "rational reconstruction" perceived by Habermas is dependent on a *posteriori* knowledge (Habermas 1979, 24-5). Habermas is of the opinion, therefore, that "the rule-consciousness of competent speakers is for them and *a priori* knowledge" (Habermas 1979, 24), but he also maintains, at the same time, that the reconstruction of this knowledge requires that inquiry be made of empirical speakers—the linguistic procures a *posteriori* knowledge (Habermas 1979, 25).

One cannot rely on reflection or on one's own linguistic intuitions to evaluate competing reconstructive proposals. Habermas believed, in contrast to Kant, that the individual cannot be a transcendental ego equipped with *a priori* forms of intuition and categories of understanding (McCarthy 1989, 295). According to McCarthy (1989), Habermas's individual is an interacting individual and his world of experiences ought to be envisaged as the result of linguistic communication.

### 1.2. *Habermas and the Transcendental*

Habermas, however, still believes that the notion of the “transcendental” can be retained, albeit in a reduced sense (McCarthy 1989, 296). He intentionally uses the phrase “reduced sense” in order to convey the idea that his notion no longer carries the claims associated with transcendental deduction. He believes that rational experience is organized in a network of categories and, insofar as we discover the same system of fundamental concepts behind every experience, we can regard them as “quasi-transcendental” (McCarthy 1989, 296). At the same time, however, he does not agree with the idea that this entails an abandonment of the concept of “constitution.” For him, the “universal-pragmatic analysis” applied to these concepts can be regarded as a transformed constitution theory of experience (Habermas 1979, 21).

Now this notion of “quasi-transcendental” or “rational reconstruction” involves another notion—rational will. For Habermas, the rational will is the result of the unforced force of the better argument. If an agreement is to be a product of the rational will, then the only permissible force is the “peculiarly unforced force of the better argument” (McCarthy 1989, 308). Habermas hastens to note that the only permissible motive is the cooperative search for truth. In an ideal speech discourse, one can discover and distinguish a rational consensus from a *de facto* consensus because, according to Habermas, the claim of truth requires a stronger justification than our matter-of fact agreement (McCarthy 1989, 307). According to McCarthy (1989), it requires that we include, as a condition of our agreement, the normative sense of being well grounded. In other words, Habermas is saying that any competent rational judge would come to the same conclusion; that, in the eventuality that anyone should disagree, we could—if only this person would let himself be guided by the force of the better argument—bring him to agree with us (McCarthy 1989, 307-08). The criterion of truth is “not the fact that some consensus has been reached, but rather that at all times and in all places, if only we enter into a discourse, a consensus can be arrived at under conditions which show the consensus to be grounded” (McCarthy 1989, 308). This means that consensus that warrants the truth claim is *rationally motivated* solely by force of argumentation as opposed to contingent, extraneous factors. This, therefore, is what can be understood as “rational reconstruction” or “quasi-transcendental.”

Kant uses an almost similar approach to formulate his understanding of the rational will. Kant conceptualizes the law as a product of the rational will—“the will of every rational being as a will which makes universal law” (Kant 1785; Paton 2005, 70). Kant is here excluding from any consideration other maxims which are not in unison with this principle. Any other ways of explaining moral obligations by means of other interests would, to all intents and purposes, reject morality altogether. For him, such forms suggest a doctrine of heteronomy, in other words, a will that is constrained by a law based on a reason other than the will itself. This principle is directly connected with the Categorical Imperative, namely that one should “Act only on that maxim through which you can at the same time will that it should become a universal law” (Kant 1785; Paton 2005, 52).

Kant's intention is to remove any effect of inclination. By means of his Categorical Imperative, Kant provides us with a test by which the individual, as a moral agent, may discern what every *rational being* would will. By the description on *rational being* he is referring to a being who is free from human sensibilities. Kant calls *rational beings* intelligible characters who can only will that which every other rational being could will—i.e., duty (Finlayson 1998, 8). This position was criticized by Hegel in his *Philosophy of Right* (PR§135) and in his lectures on the History of Philosophy. Before Hegel, Lockeanism had criticised this Kantian position

towards morality. Lockeans were in fact the first to criticize Kant's Categorical Imperative as being empty (Beiser 1987, 171). We cannot here diverge into a full discussion of Hegel's critique, but it will suffice to show that Kant, in Hegel's opinion, has contributed nothing to the determination of duty *except* the form of identity which is, in Hegel's own words, the "law of abstract understanding" (Hegel 1896; Haldane and Simon 1963, 460). In other words, Hegel shows that there is no freedom of choice when it comes to moral actions. For Kant, *freedom* had to be the result of a pure rational will, while Hegel's *freedom* points towards the opposite direction. It is a *freedom* of self-determination and not dependence from external intervention (Taylor 1975, 31-32).

Finlayson (1998) highlights a degree of similarity when he demonstrates how the *rational being* could draw the same conclusion about a moral action. He says that just students in a logical test would reach the same conclusions, so would Kant's moral agents ultimately concur in their summation. Undoubtedly, at face value, this is dissimilar to what Habermas wants to show in his discourse ethics. Viewed within the light of the Categorical Imperative, Habermas is evidently seeking a different approach. For Habermas the *rational being* would reach agreement through practical deliberation and intersubjective discourse, and *not through* the Kantian approach of "unargued for presupposition of practical deliberation" (Finlayson 1989, 8). Discourse ethics provides us with participants in a practical discourse—real beings that are also compelled by other motives—*strategic actions*. According to Finlayson (1998), the idea behind discourse ethics is to provide the ground whereon distorted interests are corrected and this, therefore, is the pragmatic feature of discourse ethics. In this way, Habermas provides an intersubjective approach to philosophy rather than a traditional monological approach. Habermas can thus be taken to be offering a defence against the charge of idealism and of being indicted, in turn, with the same critique that was brought by Hegel against Kant.

Deeper reflection would show, however, that beneath this dissimilarity there is a measured amount of similarity. The ground provided by Habermas with the aim of correcting distorted interests would suggest that there is, in fact, a slight correspondence between the rational will proposed by Kant and the Habermasian idea that if one wants to arrive at a truth claim, one would have to be rationally motivated. By this latter idea, Habermas means that the only permissible argumentation is one without any form of contingent, extraneous factors (McCarthy 1989, 308). Bearing a similarity to Kantian thought is the fact that Habermas wants the individual to intervene in a cooperative search for truth *without*, however, an external baggage of interests. While he wants discourse to be ideal, this very characteristic would effectively mean having a discourse that is sterile of any personal perspectives or inclinations, something that is also required from Kant who himself wants the *rational being* to be free from human sensibilities. McCarthy (1989) pinpoints this form of similarity by saying: "If agreement is to the product of a 'rational will' (Kant), then the only permissible force is the 'peculiarly unforced force of the better argument'." Just to be the Habermasian position, however, it must be noted that this would result in or would be, rather, the cooperative search for truth and not a sole search for truth as in the Kantian perspective. Also, Habermas includes the concept of truth (though pragmatic) which ultimately points "to a form of interaction that is free from all distorting influences" (McCarthy 1989, 308).

Habermas's pragmatic theory of truth should answer the above question and should consequently show that agreement is, above all, actual rather than totally procedural. The pragmatic notion of truth rests with human interests of everyday life and not just with human reason. Truth is founded in experience and not in some a priori knowledge. It is only in discourse that we publicize and confront our own views and the views of others. But then another question must be asked: What is actually pragmatic and how can inter-subjective discourse be exhaustive of all possible intentions and interests? Although it is true that inter-subjectivity plays a

vital role (because only an actual agreement on human interests can be sufficient enough to generate a universal consensus as opposed to the judgment of what people should want), it remains to be discovered what actuality indeed means and what, by implication, actual agreement really means. One is here constrained to observe that although the Habermasian position places us in a less confined position as compared to the Kantian position of removing any form of *desired intention* and *interest*, Habermas still restricts the individual to the confinement of an idealizing proviso—that of subscribing to the better argument. Hence, we can say that although Kant's project is entirely based on procedure and on what is prescribed by rules—doing away, therefore, with any form of self-determination (Taylor 1975, 31)—Habermas's project is not entirely so but it remains, nevertheless, highly influenced from the Kantian style that *freedom* can only be acquired through some form of procedure.

What we see in section II is an analysis of freedom from the perspective of both Kant and Habermas. At this point, it may be instructive to draw attention to basic similarities that might make one aware that the underlying structure of Habermas's work emulates, to a certain extent, the Kantian procedural style. Yet I am aware that this similarity might convey the feeling that it is somehow a forced similarity. My aim, however, is to find what lies at the root of so much of the criticism waged against Habermas by thinkers such as Finlayson, noting that Hegel's criticism against Kant also applies to Habermas.

## 2. Coercive Suspicions

### 2.1. *Respect and Redemption—Two Notions for One*

In the Habermasian framework, freedom could partially mean freedom from strategic motivations. This could, however, only be possible through the redemption or vindication of “validity claims” or “rules of discourse” within the context of interaction. The accomplishment of this would, in turn, connect us to a principle of universalizability: Only those norms that are established through the redemption or vindication of validity claims or rules of discourse are permitted. It follows that the norms which are permitted are those which can find general recognition in their domain of application. The principle serves to exclude “all norms whose content and range of validity are particular” (McCarthy 1989, 313). This is to say, therefore, that consensus is achieved through ideal argumentation under the permissible motive of searching for truth. But this could only result if rules of discourse are redeemed and this is very significant in that it demonstrates a similarity between Habermas and Kant. In Habermas's view, in order to gain redemption, one has to deliberately opt for the unforced force of the better argument. This stance is similar to the one adopted by the Kantian agent who autonomously opts to apply moral laws/duties to himself or herself. This, once again, establishes Habermas's notion of communicative ethics in the sphere of a procedural realization of universalizability.

This overview of the common ground shared by these two philosophers can give us an insight into what lies at the core of their shared notions. One can suggest that the core notion of the Kantian morality is the concept of respect (*Achtung*): Kant's “rational will” is manifested in pure respect for the law. The only way we can say that we are acting morally is by respecting the law—“only bare law for its own sake, can be the object of reverence and therewith a command” (Kant 1785; Paton 2005, 15). Kant further explains that freedom can only be realized if we respect the law. In the *Critique of Practical reason* Kant says: “Respect for the moral law is therefore the sole and also the undoubted moral incentive... the moral law determines the will objectively and immediately in the judgment of reason; but freedom, the causality of which is determinable only through

the law, consists just in this; that it restricts all inclinations, and consequently the esteem of the person himself, to the conditions of compliance with its pure law" (Kant 1788; Gregor 1997, 78).

Habermas uses the word redemption or vindication (*eingelöst*) to come up with the same suggestion of freedom as advanced in the quote above. Redemption or vindication is used in almost the same manner to mean "a liberation" and this, in effect, is brought about by the application of validity claims and rules of discourse. It is only in this manner that we can say that we are free from any strategic motivations. We can speak of a "rational will"—in the sense that we are freed from any strategic motivations that might otherwise coerce us into actions that violate our autonomy—when we allow the rule of ideal discourse (which embodies the notion of the unforced force of the better argument) to guide us. Kant took the idea of freedom from his notion of respect for the law. Respect for the moral law should free the individual from his own inclinations of feelings and desires, as he takes respect to be the only incentive of every moral action. Therefore, corresponding to the Kantian notion of *achtung* (to have respect for—*achtung haben vor...*) is the Habermasian notion of *eingelöst* (*Eine Regel einlösen*—to make use of the rules of discourse).

It can also be observed that Habermas gives a dual meaning to the notion of freedom; if validity claims or rules of discourse are redeemed (freed) in an ideal speech situation, it follows that individuals (as well) are also freed from strategic actions. Although Habermas's freedom has a dual inference, both types give prime importance to "respect for the law" which is, effectively, what results in *freedom*. For Kant, it is individual *freedom*. For Habermas, it is *social freedom* and it is obtained intersubjectively through a discursive medium that would subject itself to the unforced force of the better argument.

Such *force* would remove any form of inclination and any form of manipulation and it would result in the same form of conclusion. This idea of coming up with the same form of conclusion, through the redemption of validity claims, is similar, to a certain degree, to the Kantian notion of a "maxim" which can be understood, in terms of Kant, as a principle upon which individuals may act. A type of "maxim" referred to by Kant is "objective principle." This principle is one which every rational agent—having full control of the action performed—would necessarily adopt. Similarly, Habermas maintains that if we were to be guided only by such *force*, we would have a criteria by means of which to judge whether something is true—the criterion of truth is "not the fact that some consensus has been reached, but rather that at all times and in all places, if only we enter into a discourse, a consensus can be arrived at" (McCarthy 1989, 308). In Kant's opinion, only those actions motivated by this sense of duty are to be considered worthy of having moral content. Those actions which are impulsively performed on the spur of the moment, as well as those which are prompted by a degree of self-interest, are rejected for lack of moral content.

Kant refers to a certain grocer who, in response to competition from other shops, decides not to overcharge the unsuspecting customer. In Habermas's eyes the grocer's actions are strategically oriented. He is acting in *conformity with duty* (Kant 1785; Paton 2005, 10)—for Kant the grocer assents to duty, but he has done so out of fear of competition from other shops and not out of any sense of duty. His actions can be viewed as being strategically oriented—they are not prompted by *the motive of duty* (Kant 1785; Paton 2005, 10). Similar to Kant's moral duty, vindicating the rules of discourse has had a fundamental role to play in Habermas's "intersubjectivity." The kind of freedom that Habermas seeks is a *freedom* not from personal inclinations, as in the grocer's case, but a *freedom* from any forms of strategic action that manipulate individuals from reaching an understanding. If one enters into this form of dialogue, one would be free from the deception of those whose intention it is to manipulate.



## 2.2. *Freedom as Coercion*

The talk of strategic motivation, together with the Kantian notion of an autonomous moral subject, raises the question of coercion. It may seem clear to the reader that Habermas, like Kant, is trying to emancipate the individual from any form of coercion. Frankfurt takes coercion to mean the act of getting someone to perform a certain action (thus becoming the victim of coercion) without being morally responsible (Frankfurt 1998, 38-39). A strategic action such as that of persuading people to vote for a corrupt candidate may very well fit into the framework of coercion. People are persuaded (through strategic discourse) to vote for this corrupt candidate. Are they also, however, morally responsible for taking part in the corruption effected? According to the above definition, the answer is “no” because the voters have been misinformed about the true character and intentions of the candidate. Kant’s notion of the moral principle seems to solve the problem of coercion by excluding any other consideration of moral maxim except that which results from the categorical imperative. Similarly, rules of discourse should also, according to Habermas, enable us to exclude any form of coercion. Both Kant’s categorical imperative and Habermas’s rules of discourse (and thus the ideal speech discourse) intend to transform agents into morally responsible agents. The success of this intention could, however, be better tested after a closer consideration of the notion of coercion as analyzed by Frankfurt in *Coercion and Moral Responsibility*.

Frankfurt insists that coercion requires that the victim of a threat or an offer should have no alternative but to submit. He gives a lot of weight to the importance of understanding coercion in this way as opposed to using the term coercion to simply describe a situation in which the victim’s act of submissal is deemed reasonable. Voting for a corrupt candidate is a reasonable act given the fact that persuasion is perfect because it is the result of a number of sophisticated tools—such as advertisements—which employ rhetoric for maximum impact. It can also be the case that the voters have no alternative other than to vote for this corrupt candidate.

Frankfurt would further insist that the fulfilment of the requirement of coercion becomes complete when the threat or offer demands desires or motives that are beyond the victim’s ability to control or when, on the other hand, the victim is convinced that this is the case. He also considers the fact that it is a necessary condition of coercion that a person “should have or be convinced that he has no choice but to submit” (Frankfurt 1998, 41). Frankfurt brings in another feature which should further shed more light on the nature of coercion, namely that it must involve a violation of its victim’s autonomy: It forces the victim against his or her will so much so that gives half the chance, the said victim would attempt to overcome the threat or offer if he or she possibly could.

Taking this analysis into account makes one wonder what constitutes both the true nature of an autonomous moral character as described by Kant and the validity of communicative action as described by Habermas. Both Kant and Habermas are trying to work out a procedure whereby they may emancipate the individual or the community from deceptive reasoning. Both of them intend to create a morally responsible individual or community. In other words, both of them attempt to try to remove any factor of coercion from moral action. But the success of their intention is questionable when one takes into consideration the manner in which the individual is convinced of something and is led to condition himself or herself that Kant’s categorical imperative or Habermas’s rules of discourse should create a morally responsible and free individual.

Taking discourse ethics, with the involvement of validity claims, to be the only emancipatory solution from coercion, convincing the individual that there is no other way except to accept the fact that the ideal

speech discourse is the only solution to freedom from any coercive powers of strategic motivations is, if Frankfurt's notion of coercion is correct, another form of coercion. I would further suggest that this form of coercion is more coercive than strategic motivation. Leading the individual to believe that following the rules of discourse eliminates coercion may effectively put one in a position of no choice thereby violating the victim's autonomy to think.

Undoubtedly, both the Kantian notion of the categorical imperative and the Habermasian notion of an ideal speech discourse, cannot be classified as threats as Frankfurt would have us believe—it is not a matter of pointing a gun at the head of the victim. It can, however, be considered as a kind of offer but it would still be classified as coercion in the Frankfurian sense. Frankfurt thinks that offers can also be classified as coercive if they violate the victim's autonomy. Habermas offers the community of speakers a framework of thought by means of intersubjective encounters with the genuine intention of eliminating any form of coercion but, in doing so, he may be forcing us to experience a different form of coercion, that of violating the possibility we have to think otherwise. In conclusion, although Kant's agent is given the possibility of being autonomous in the act of choosing to act according to the call of duty and for duty's sake, I do believe that both thinkers are offering a source of freedom which may be questionable as they both offer a freedom that may at times be void of desires, intentions, and interests—a position which Hegel zealously defends.

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# The Problem of Text and “Personality Context”: Intercultural Approach (Oriental Dimension)

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One of the central problems of society and a civilization was always the ratio of personality and common culture. One of these aspects is a hermeneutic problem of understanding and interpretation of the text, or as one of options, —a ratio of the text and a personal context. There are both generality and distinctions in approaches of various cultures to this problem. There are many parallels that can be drawn between the directions and results of the investigation of the European and Buddhist hermeneutic traditions. The European hermeneutics on the whole is known to be based on the presumption of the unique personal authorship of a text, a multitude of historical viewpoints and meanings. Thus, the problem of understanding and interpretation acts as a problem of combining differences. The mechanism of conveying the cultural traditions under such conditions inevitably turns into a mechanism of interpreting the message conveying a definite cultural meaning. Modifying the meaning of any message is supposed to be dictated by the very fact of the temporal distance between the moments of creating and reading the text. In a number of oriental cultures, we face a somewhat different understanding of the problems of authorship, communication, ontology, and existence and on the whole, with a different understanding of the very problem of understanding. Just like we admit that it is necessary to preserve all existing natural landscapes, in the cultural life, we must consider every existing culture and their bearers—ethnic groups self-valuable and necessary.

*Keywords:* comparative analysis of European and Buddhist hermeneutics, “behavioral” and “existential” commentary on the text, cultural tolerance

## 1. Introduction

The problem of correlation between the personal and the general cultural always was one of the central problems of society and civilization. One of its aspects is a hermeneutical problem of understanding and interpretation of a text, or as a variant, the correlation of a text and a personal context. There are both commonalities and differences in the approaches to this problem in different cultures.

The notion “hermeneutics” meaning “the art of interpretation” is known to appear in Ancient Greece. Initially it was the interpretation of the signs gods sent to the humans. Thus hermeneutics was initially a correlation of sacred knowledge and profane knowledge, an understanding of the way the sacred world penetrates into the profane world. The problem of interpreting the sacred knowledge remains in the Christian theology as well. As patristic ideas evolves, there appears an extra problem of integrating different

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interpretations of the main dogmas of the Christian teaching contained in the works by the patriarchs of the Christian church. As philosophy starts to digress from theology, hermeneutics focuses on the critical study of texts and there forms pure philosophical hermeneutics.

## **2. Hermeneutic Approaches in European Philosophy**

A prominent role in the forming of philosophical hermeneutics was played by protestant theology claiming that people can learn the truths of the Holy Writ on their own, without the mediation of the Church. The traditions of protestant theology and philosophy were revised by F. Schleiermacher treating hermeneutics as a universal tool for all the humanities. As he sees it, all problems of interpretation are in fact the problems of understanding. Every spoken word and every text are treated by him as directly linked to the art of understanding. Moreover, the object of understanding is not the text mostly but the personality of the author. Grammatical interpretation for F. Schleiermacher is much less interesting than psychological one. The author's personality can be understood directly as if by "turning one into another person" (Schleiermacher 1977). According to F. Schleiermacher, the possibility of such conversion is conditioned by the immersion into the common life and its integrity. Schleiermacher revised the problem of the criterion of understanding. He claims that the author should be understood better than he understands himself (Schleiermacher 1977). Thus, the author's understanding by no means can pretend to be the standard of interpreting the text's meaning. Moreover, this rule is universal and pertains to the sacred writings as well.

The approach of Wilhelm Dilthey has borrowed much from that of Schleiermacher, but he brought the problem of understanding into the historical plain. Wilhelm Dilthey sees "understanding" as an intuitive penetration into life by "growing accustomed to it," "feeling it," and "sympathy" to the culture of the past, and the culture as a whole is considered a universal method for the "sciences of spirit" as opposed to the "explanation" used in natural studies (Dilthey 1950).

According to W. Dilthey, the integrity of the human history is conditioned by the integrity of the human personality whereas the possibility of intersubjective relations is rooted in "life" itself seen as some unity. So hermeneutics is defined by W Dilthey as the art of understanding the "signs of life" contained in written texts (Dilthey 1950). The basis of hermeneutics is supposed to be "understanding psychology." The desire to leave the boundaries of the narrow psychological definition of individuality and consciousness stimulated E. Husserl to formulate the basic principles of the method of "phenomenological reduction" which frees consciousness from its individual characteristics. At the same time, the search for solid foundations makes later E. Husserl turn to the notions of "horizon" and "life world," making his phenomenology closer to "the philosophy of life" of W. Dilthey.

Heidegger (1959) treats the "life world" primarily as some language reality. There is some historical horizon of understanding hidden in the language which not only explains the past to us but also defines the language's destiny. According to Heidegger (1959), it is not we who speak the language but it is the language that "speaks us." Through the word, primarily the poetic one, we are able to "stand in the light of the true being." Thus Heidegger's hermeneutics is as if it returns to its ancient roots. Heidegger himself finds his understanding of the language similar to some stipulations of Zen Buddhism which is stated in his "Dialog between Japanese and a questioning one" (Heidegger 1959).

This dialog is particularly significant because it makes it possible to state somewhat similar results achieved by the European and Buddhist hermeneutic traditions which evolved independently from one another.

### 3. The Indian and Buddhist Hermeneutics

Buddhism is based on the ancient complex Veda tradition inherited many of its concepts—those of the language, sign, the marked and marking, recognition, understanding, and interpretation.

In Ancient India as well as in Ancient Greece, there existed a necessity of interpreting sacred texts. One can say that the role of interpretation in ancient India's culture was even greater than that of ancient Greece since its commentaries was represented in the main bulk of the ancient Indian texts. Moreover in the Indian culture, the Buddhist culture as well, the function of a sacred text was never limited to mere understanding. It is the other way around in the Western culture which sometimes treats sacred texts as literary ones.

The Buddhist hermeneutics has evolved in the forming process of a vast Buddhist canon out of a necessity to correlate various viewpoints and variously used terminology. The possibility and even necessity of existence of different viewpoints in the Indian philosophy and consequently the necessity of their interpretation and understanding are rooted in its constitutive principles according to that philosophic viewpoint cannot be formulated without a detailed examination of his opponent's viewpoint (certainly followed by its rejection). That is why the pluralism of viewpoints is essential to the Indian and Buddhist philosophy. The necessity to combine different viewpoints within one collection of sacred texts they belonged to according to their status called for their further interpretation.

The teaching of Buddha from the very beginning was hermeneutically directed since Buddha did not claim his sermons to be absolutely true. It was Dharma that which was absolutely true and was followed and taught by Buddha but could not be absolutely adequately expressed by words. Furthermore, since the sermons were addressed to different people with various levels of consciousness, one and the same content had to be expressed in different ways.

### 4. The Initial Principles of Buddhist Hermeneutics

The initial principles of Buddhist hermeneutics were expressed in the sutra “Mahaparinibbana” describing the four criteria according to which saying could be classified as “a word of Buddha.” Firstly, solid proofs that the words were heard from Buddha himself were needed. Usually all Buddhist sutras begin with concrete data on where, when, by whom, and in the presence of what witnesses a Buddha's sermon was read. Secondly, an evidence of direct Buddha's disciples is possible. Thirdly, evidence can be given by a group of elders. In the fourth place, an evidence given by only one elder can be enough if it does not differ from the main acknowledged dogmas of the Teaching (Dharma) and the code of moral rules.

Naturally a question arises: Which signs make it possible to reliably identify “the true word of Buddha?” This problem's solution testifies to a sufficient hermeneutical experience of the early Buddhists. It is not for nothing that Luis Gomes (1987) defined their position as “hermeneutical pluralism” since the criterion mentioned in a number of the early texts including the sutra “Kaśyapa-parivarta” turns out to be exceptionally broad: “everything said well is said by Buddha.” These call for a more precise definition: What does it mean “everything said well?” The further development of Buddhist philosophic hermeneutics proved a possibility of two self excluding answers to this question. The first answer says: “everything said well” is said in concordance with the rules of logic. The second answer claims that logic can only make the truth closer but does not contain it.

A peculiar compromise combining these to opposite answers is reached in the sutra “Chatuh-pratisarana” formulating four primary hermeneutical rules of early Buddhism:

- (1) Focus on the Teaching (Dharma) but not the personality of the teacher (pudgala);
- (2) Follow the aim (artha) and meaning of a text and not the words it contains;
- (3) Follow the direct meaning (nitārtha) but not the interpretation (neyārtha);
- (4) Follow the intuitive and evident knowledge (jñāna) and not the reasonable knowledge (vijñāna).

## 5. Further Development of Buddhist Hermeneutics

The necessity to convey the meaning of the teaching in accordance with the abilities and opportunities of the listeners was stated in the Buddhist canon as well. Hence, there appears a logical necessity in a number of classifications. The first classification had to divide texts according to this or that hermeneutic criterion. The second one represented a typology of the listeners’ personalities in accordance with their ability to comprehend “the word of Buddha” in the form of a concrete teaching of this or that Buddhist school. There also existed the teaching’s classifications based on the methods used in concrete situations of the real life.

The sutra “Samdhinirmocana” dividing all Buddhist texts into three parts or “turns” is an example of a common classification of the first type. A classification of the second type is represented in Tsonghapa’s “Lam-rim.”

An example of using various methods depending on a concrete situation including an individual’s abilities is given in the sutra “Saddharmapundarika.” It contains the “tale of a burning house.” It reads that Buddha, in order to “lead his disciples out of a burning house” (samsara), uses a trick (upaya) speaking of the three ways of salvation corresponding to the “three chariots.” In reality, there is only one chariot—the chariot of the Bodhisattvas which is able to contain and save everybody.

There appeared a problem in front of Buddhist interpreters—which words of Buddha are to be treated as a trick (upaya) and which are a direct advice for action?

In order to solve the problem, the Chinese and Tibetan Buddhists had to develop complex classifications of schools in which a part of their teaching was classified as a preparative one, preceding the transition to the “final” teaching necessary to reach the “Complete and Final Awakening of Buddha.” The “Awakening” in the Buddhist philosophic hermeneutics was that only and absolute point, making it possible to escape the dead end of the “hermeneutical pluralism” and define the real criterion of the knowledge’s truthfulness.

## 6. A Comparison of European and Buddhist Hermeneutic Approaches

There are many parallels that can be drawn between the directions and results of the investigation of the European and Buddhist hermeneutic traditions. Moreover, the definition of this goal represents an independent hermeneutic problem.

The European hermeneutics on the whole is known to be based on the presumption of the unique personal authorship of a text, a multitude of historical viewpoints and meanings. Thus, the problem of understanding and interpretation acts as a problem of combining differences. The mechanism of conveying the cultural traditions under such conditions inevitably turns into a mechanism of interpreting the message conveying a definite cultural meaning. H. G. Gadamer in this connection writes that the task of narration is the most definite when there exist written texts. Everything recorded in the written form has something alien about it and therefore presents the same problem of understanding just like words said in a foreign language. An interpreter of a

written source like an interpreter of the God’s or human words removes incomprehension and makes the text understandable. This task may become harder when there has been realized a historical gap between the text and the translator. At the same time, it means that the tradition represented by both the translated text and its translator has become fragile.

Modifying the meaning of any message is supposed to be dictated by the very fact of the temporal distance between the moments of creating and reading the text.

In a number of oriental cultures, we face a somewhat different understanding of the problems of authorship, communication, ontology, and existence and on the whole, with a different understanding of the very problem of understanding.

The problem of understanding and interpretation of texts already appeared in the ancient Veda tradition. But the peculiarities of the Veda hermeneutics originated in the fact that neither learning sacred texts by heart and learning to meditate, nor transiting the truth about the Atman was the main content of the traditional Veda learning. Its main purpose was not the reproduction of the text but the personality of the teacher giving a new spiritual birth to his pupil. The living personality of the teacher as a spiritual being was exactly that content that through a sacred text was passed from one generation to another in the process of translating the Veda culture. But as the practice has proved this way leading to a dead end—no matter how perfect the methods (mostly unconscious) of imitating their teacher’s conduct were, they were unable to completely get rid of their own “personality layers” added by every new generation to the process of translating the tradition. But the essence of the Veda ritual insisted on its invariability. The efforts aimed to make the transition of knowledge more reliable through various methods of protection from innovations and thorough control expressed in stricter requirements of the teachers, a more aristocratic and conservative Veda tradition.

Bhagavad-Gita offered another method of preserving the traditional Indian culture based on making it possible for the bearers of the tradition to directly address the primary teacher of this tradition (in Bhagavad-Gita it is Krishna) and be given spiritual birth directly from him without any intermediary teachers.

Buddhism solves the problem of “intermediary teachers” and the “tradition founder” even more radically. The personality including the one of the teacher is simply omitted. This is exactly what Buddha has meant not only in his teaching of the absence of the individual “self” (*anatma*) but also when he tells his disciples “to search for shelter in no one but themselves.” Then what is it that is expressed in culture and what can be its purpose?

Whereas the personality of the primary teacher (*ṛṣi*) in the Veda tradition primarily represents a definite basic historical type containing characteristics of real people and characters of myths, their main function being the demonstration of ideal examples of conduct significant in the given culture, then in Buddhism, such personal patterns even they do exist in the canon (and in abundance), play not the main part but just a secondary one. The general laws of psychology in correlation with the main principles of the Buddhist Dharma are much more important than certain real and ideal personalities.

Estimating and comparing the role of Buddha Śākyamuni with the role of his teaching, Dharma, one can recall a well known fragment extract from the sutra “Mahāparinibbāna”: “Be your own lanterns, search for shelter in yourself, do not look for shelter outside. Let Dharma be your lantern, let Dharma be your shelter” (*Tasmātihaṇanda, attadīpā viharatha attasara nā anaññasara nā, dhammadīpā dhammasara. nā anaññasara nā*). Thus, leaving this world Buddha leaves no successor. The usual task of the successor is to correctly interpret the teacher’s words. Buddha seems not to care that his teaching is conveyed in the authentic form. He even tries

to make a boundary between himself and his teaching, Dharma, highlighting its impersonal character. Still, the impersonality did not imply the supernatural.

As we can see, the divergence in this point both with the ancient Indian tradition and more recent Bhagavad-Gita tradition is striking! Not in the Indian tradition only—in any other religious traditions such attitude to the Supreme teacher as we see in Buddhism is impossible. The differences in the attitude to the canonical literature between Buddhism and other religions are also significant. In Buddhism unlike Christianity and Islam, there were no clearly marked differences between canonical and non canonical literature which in its turn did not let distinguish "orthodoxy" and "heterodoxy." It was typical of theoretical contacts among different Buddhist schools that they did not involve rivalry or hostility but that what P. Hacker (1978) has called "inclusivism" that is a striving to add to one's teaching everything that was recognized as valuable and useful from the opponents' arsenal. The Buddhist literature does not distinguish any certain text acquaintant with which would have the same enormous religious and moral meaning for Buddhist believers as an acquaintance with the Bible or the Koran for a Muslim. Let's pay attention to the fact that alongside with the expression "a believing Buddhist," there is a quite possible expression "an unbelieving Buddhist," and it would not appear such a nonsense as "an unbelieving Christian" or "an unbelieving Muslim."

Not the Almighty but a common man was talking through Buddha's mouth and he talked like all people usually do, that is according to a definite communicating situation, mental abilities, and intentions of the collocutors, there was no reason to consider one text more sacred than another as containing "the absolute Truth" unlike the others. Everything that Buddha said was primarily related to Dharma, but at the same time, the notion of Dharma and what was said by Buddha did not coincide completely.

In the Buddhist traditions, the meaning of a text (written or oral) and the meaning of acts of conduct change from one into another and continue on another. The presence of universally recognized "personality" samples, behavioral patterns in classically significant situations made it possible to use concrete behavioral acts and psychic conditions not only as the signs and sign structures relevant to the sign structure of a classical Buddhist text but as a direct continuation of the text itself.

From its very inception, theoretical Buddhism has developed as hermeneutical metapsychology. A number of Buddhist texts represent basic (i.e., significant from the Buddhist perspective) psychic states and their patterns of emergence, transition, and decline. That is to say, the sign structure of a Buddhist text reflects the individual's psychological structure. From universally acknowledged personal models and behavior patterns in classical significant situations, examples of which are given in the Buddhist cultural tradition, certain individual behavioral acts and psychic states started to be used as signs and sign structures, which not only correlated with the sign structure of a classical Buddhist text, but were also direct continuation of the text itself. The reading of a Buddhist text assumes not just the creation of an objective conceptual model that exists independent of the subject, but also an immediate "building into" the ideal psychological structure which is represented by the text and assumes the changing of one's own psychic state concurrently with one's assimilation of the text. That is, the reading of a Buddhist text presupposes not only its comprehension, but also its simultaneous practical realization. Therefore, the procedure of initiation and special permissions during which the Master makes certain of the adept's ability and readiness for the contact with the text precedes the reading of the text. All of one's life after the introduction to the text can be considered (and usually is considered by Buddhists) to be some form of "behavioral" and "existential" commentary on the text. The Buddhist text not only assumes this possibility, but regards such a personal commentary as necessary; this necessity is reflected in the text structure and its lexical peculiarities.



Adepts’ lives, considered to be existential commentaries, are supposed to have a common foundation which is a text regarded as a source of existence. The “Buddhist dialogue” examined from this perspective is not a form of a personal communication. The participants of the “Buddhist dialogue” only seem to convey something about each other to each other. In reality, there is no direct communication: Both participants of the dialogue “communicate” more with own selves and with the basic text. The behavior unfolds as a succession of interpretants which, due to the accurate correlation with the sign structure of the canonical text, become independent sign vehicles and form the secondary semantic structure. Thus, the interpreter’s task is to understand correctly and master the modeling structure of the text and identify one’s actual psychic state and determine its place on the scale of the psychic states of the text and of the Universe’s perspective of Buddhist, as well.

One of the factors beneficial to the quick penetration and dissemination of Buddhism to the east of India was its “textual compatibility” with the cultural traditions of China, Korea, and Japan. Buddhists having a vast canon by the time of coming to China met a real literary cult there and the highly literate elite prepared to perceive complex philosophical ideas. The quick adaptation of Buddhism was also facilitated by the similarity of many Buddhist ideas to the Chinese autochthonic tradition (the Dao tradition), and they could be presented with the use of quite similar Chinese terms. An especially significant role at the initial stage of the spreading of Buddhism in China was played by the translation school of Kumarajiva who systematized the principles of translating Buddhist texts into Chinese and developed the basic Chinese Buddhist terminology. Among all Chinese Buddhist schools, Chan probably had the strongest influence on Chinese literature and arts, making a start of an original aesthetic tradition based on the ideas of Prajñāpāramitā and Madhyamaka.

The Buddhist hermeneutics evolved as a realization of a great task—to prove that the variety of texts and methods of expression of the Buddhist canon contain the unity of the teaching’s plan and purpose. The movement along the “hermeneutic circle” was understood in Buddhism not as overcoming the historic difference between the author’s and recipient’s consciousness but as a movement of a self-perfecting personality from a darkened consciousness to an awakening one. There are four significant levels of Buddha’s sermon pointed out in the “Mahaprajñāpāramitā-śāstra”: *laukika* (the profane one), *pratipakṣika* (acting as an antidote against mental darkening), *pratipaurikṣika* (conditioned by a certain type of personality the sermon is addressed to), and *paramarthika* (the absolute one). The historical progress in the Buddhist hermeneutics has a tendency to reduce to the intra-personal dynamics. Spiritual self-perfection is understood as purification from everything accidental and as liberation from the chains of the form, including the form of expression. The assimilation of the text to the personality and the personality to the text led to a search for a perfect “personality-text” structure, to defining the “living word” from the “dead word” of the Chan Buddhism, to the “true word” of Renyan (真言), and to the liberation of the text from signs. Thus, the ideal that the Buddhist hermeneutics strived for came to the reduction of all meanings to one, all texts to one, all signs of the text to one sign symbolizing the final absence of signs and expression. There is a short sutra “*Ekakṣara-prajñāpāramitā*” (The Perfection of Wisdom in One Letter, the Mother of All Tathāgatas) in the vast collection of *prajñāpāramitā* texts in which Buddha conveys his teaching through a single sign—the first letter of the Sanskrit alphabet “A.”

The whole aggregate of the notions introduced by various Buddhist philosophic schools at various times and interpreted differently by them led to the necessity of forming a special hermeneutic approach. The Buddhist exegetics has proposed to divide sutras into those accepting direct interpreting and those demanding additional commentaries. But the consistent realization of this principle in every concrete text leads to a situation when every term used requires a commentating text which needs another commentating text to make it

more precise and so forth. In some degree in reality, everything was like that, and the commentaries for the commentaries of the main classical texts are created nowadays as well which have conditioned the insurmountable amount of Buddhist literature. Finally, there was a need in an independent criterion of understanding, and such criterion was the logic and the common sense. As Buddhists themselves admit, “this means that from the viewpoint of the Mahayana tradition reason is more important than the sacred text.”

Thus, modern Buddhism having faced just like the other religious traditions the necessity of correlating its teaching with the modern universal scientific knowledge from the viewpoint of philosophy, hermeneutics and culture appears to be most prepared to interpret its sacred texts according to the modern science. The cultural aspect of this problem also comes from the fact that Buddhists in order to define their teaching have never used the word “Buddhism.” They defined it by the word “Dharma” which was understood as the most fundamental traits. Furthermore, Buddha himself has stated that his sermon is only a part of Dharma and not the whole. In this sense, a Buddhist considers the scientific knowledge as Dharma as well as all the other religious teachings.

## 7. Conclusion

It is exactly this approach that can be adopted as a model for elaborating the concept of a cultural reform in developing countries since it combines the principle of cultural pluralism and respect for the national traditions with the principle of the universal scientific knowledge and universally recognized human values. This principle does not provide for a struggle of different religious ethics and civilizations no matter if it is a Christian, Judaist, Islam, or Lao-tzu one. A cultural reform both in developing and developed countries must be based on the necessity to preserve the culture and nature as a basis for the biological and social life. Just like we admit that it is necessary to preserve all existing natural landscapes, in the cultural life, we must consider every existing culture and their bearers—ethnic groups self-valuable and necessary. If someone claims that certain cultural traditions are backward and hindering the technological progress and economics, there is an argument saying that a slowed down rate of technological and economic development with the culture kept intact is more acceptable than economical records leading to a desert in the direct and literal sense of the word.

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# Why Does Personalism Turn Towards Animal Ethics?

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The intellectual heritage of modernity needs rethinking. It is marked by radical humanism and implied by the ideas of Descartes and Kant above all, which introduces an unbridgeable gap between animals and human persons (nonhuman and human animals). Intuitive sensibility to the question of the welfare of nonhuman animals meets a theoretical ally in the rapidly growing knowledge on their subjectivity and makes us pose a questions about their ontological status. This context arouses a possibility of a turn to personalist ethics, yet not to its anthropocentric version implied by Kant, but to personalism conceived of as an instance of value ethics as exemplified by Antonio Rosmini and Karol Wojtyła (John Paul II).

*Keywords:* persons, animals, categorical imperative, value ethics, humanism, speciesism

## 1. Humanism not Rejected but Supplemented

Not infrequently have I encountered the objection that personalism, while elevating human beings, diminishes or belittles animals. I believe this objection to be only partially justified. In my presentation, I will attempt to demonstrate that personalism, conceived of as an outstanding and special instance of value ethics, postulates its own completion in the form of an insight into animal ethics. The reason is that the field of the moral “ought” is determined by two values: the person and life. Thus the radical hiatus between the value of a human being and the value of an animal being, presupposed in the ideas of the leading philosophers of modernity, cannot be rationally defended.

The humanism developed by modern philosophy, sometimes described as the anthropological breakthrough, has created an invigorating climate for the growth of the culture of human rights. Yet this project, focusing on the emancipation of the human-being and so eagerly advanced by the philosophers of the modern era, is accompanied by an aggravation of the fate of animals, degraded to the status of products, objects of consumption, and as a result of intensive breeding, subjected to suffering unknown in wildlife.

In my view, while Descartes and Kant are not to directly blame for the growing cruelty of humans towards animals, the humanist bias of those philosophers contributed unquestionably to the prevalence of the attitude of speciesism. The Cartesian concept of animals as automata meant that animals were, in theory, denied subjectivity, which in practice opened the way for human (thinking) beings (*res cogitans*) to dominate them completely. Likewise, in the Kantian ethics of the categorical imperative, the key argument for ethical deontologism rested on the understanding of the human person as an “end-in-itself.” Kant would not allow spreading the limits of deontologism so that it would encompass other living beings, since he did not see how it might be possible to recognize “ends-in-themselves” in beings other than persons. In the ethics of moral autonomy, the intrinsic human

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dignity is derived from the fact that subjects endowed with freedom are capable of making the moral law. Since animals do not formulate categorical imperatives, they cannot be subjects to them. The Kantian exclusion of animals from the bounds of moral duty is a consequence of the assumption that respect, kindness, and care are due only to beings capable of rationally commanding such attitudes to themselves as norms and of binding themselves with these norms through universal law which implies reciprocity. Needless to say, held by Kant, reciprocation of respect, kindness, or care may be only rarely expected of animals.

Modern humanism, including its crystallization in the philosophy of Immanuel Kant, which is open to a personalist interpretation, draws on the actual experience of the special position that the human being enjoys in the world. “Transcendence”—observes Karol Wojtyła, a personalist thinker whose ideas were deeply rooted in the modern “philosophy of the subject”—is “another name for the person.” Still, we must stress, the anthropocentric bias of modern personalism has obscured the fact that human persons are not the only living beings in this world. It is at this point that the intellectual heritage of modernity needs a rethinking or amendment, which will make it possible for us to retain the essentially personalist sense of modern humanism and simultaneously purify it by removing the mark that the isolationism of the human species has left on it, leading to various forms of speciesism.

## **2. The Subjectivity of the Human Persons and the Subjectivity of the Nonhuman Animals**

What we know about animal living today radically departs from what Descartes or Kant have to say about them. Animals can no longer be denied the status of subjects. Animal psychology has described the emotional and cognitive processes characteristic of them. We know that animals demonstrate cognitive and communicational skills and abilities. While the results of ethological research are sometimes ambivalent, showing both similarities and differences between non-human and human behaviors, it is a fact that manifestations of sympathy, friendship, care, and justice—phenomena to which we usually attribute moral value—may be empirically observed among animals.

The rigid and narrow categories of “subjectivity” and “morality,” and the pillars on which the modern humanist philosophies have built the edifice of personalist moral exclusivism, begin to crack when confronted with the rich knowledge that a whole range of sciences provides on animal subjectivity and morality. Does this mean that we need to abandon the entire concept of the difference between human and animal existence? I believe it would be too radical a move, and one encumbered with another monistic tendency in the interpretation of being, a tendency in a way resembling what underlies the modern idea of treating animals as objects humans, can limitlessly subordinate to their goals.

At this point, we need to ask two fundamental questions: Does any instance of subjectivity mean that we are dealing with a person? Is it really the case that the only possible response to the threat of speciesism is to consider all living beings as belonging to one species? I do not think we can answer “yes” to either of these questions. The *differentia specifica*, the difference between a person and a non-personal being, despite its being a difference of kind rather than of degree, does not provide the ground for restricting the range of the moral duty merely to persons. In order to make personalism open onto the recognition of moral duties towards animals, we must depart from the Kantian justification of moral law based on the analysis of the law-giving will of the subject of morality. Instead, we need to analyze the axiological structure of the reality the human subject encounters while acting.

Although the cognitive and moral phenomena in animals are absolutely fascinating, animals are incapable of transcending the centricity of their existence. They are self-conscious beings, but an animal is unable to identify itself with a self conceived of as ego or as the narrative center of its own animal subjectivity. Animals can experience emotions, and in some cases, they are capable of rational thinking, more than that, owing to their communication skills, they can even play or participate in a game. Still, they are incapable of producing a language that would comprise a grammar, while grammar is inherent to language. Animals are intentionally driven towards the objects of their desires, but incapable of experiencing second order desires, which, as Harry Frankfurt observes, make a person capable of relating to his or her volitions. While discovering a close relatedness between humans and animals, we cannot disregard the fact that only human beings can reflect on such phenomena and explore the ontological and axiological meaning of their capacity to reflect on these issues. Apparently, what distinguishes humans from other beings in this world is their recourse to the concepts of being and the good. Let's observe, against Hume's well-known idea, that in order to reflect on an entity or discuss it, humans need to transcend their own being, since persons are, metaphorically speaking, beings motivated by centrifugal rather than centripetal force, and they aspire to grasp the meaning of the phenomena outside them so as to arrange them into a meaningful whole.

### **3. The Subject of Morality and the Object of Morality**

Interestingly, while morality as such is a phenomenon restricted to humans, it encompasses also nonhuman beings. Therefore, we need to keep the distinction between the "subject of morality," or the "agent" (who is always a person), and the object (or the addressee) of moral duty, which can be either a personal or a nonpersonal being. It is only understandable that among all nonpersonal beings, animals occupy a prominent position. Thus, in the tradition of St. Francis of Assisi, they are called our "lesser brethren."

The reason why we have moral duties towards animals is not exclusively our close relatedness to them, nor even a possible brotherhood between humans and animals. Such a justification of animal ethics would be tantamount to thinking in terms of speciesism, although the limits of the species would be broadened so as to include the beings related to humans. We need to seek an objective source of moral duty rather than derive obligation merely from our sympathy towards beings that are closely related to us. For that matter, Kant is right in saying that the grounds on which a human person must be treated as an end-in-itself and never merely as means is not the specific emotional bond with similar beings, but the fact that persons belong to the "kingdom of ends" (Kant 1987). Beings are "admitted" to this kingdom insofar as they exhibit moral autonomy, which consists in their being sovereign law-givers who find themselves bound by the categorical imperatives they have made. Kant's moral insight is cogent when he stresses that moral duty, in its nature, is unselfish. Yet his claim that the dignity of the person derives from the person's moral autonomy while moral autonomy presupposes human dignity seems problematic (Kant 1987). Unless we are dealing with a circular argument, there must be a gap in his understanding of the sources of moral duty.

The experience of moral duty becomes more understandable once we recognize that moral duty is actually founded on the "truth" about the value of the object or addressee, of our actions and attitudes. Value ethics, which explains that morality is human response (i.e., the response of a human being conceived of as person) to the recognition of what the truth about values is, fills the gap which Kant seems to have disregarded in his otherwise revolutionary ethics, which opened new prospects for moral philosophy. Indeed, Kant's categorical imperative may be enriched by its interpretation in the terms of the values ethics.

The fundamental moral norm proposed by Karol Wojtyła commands respect for the person as person, and, as such, corresponds to the commandment of love for the neighbor. Yet in his philosophical works, Wojtyła includes a description of the essential elements of the truth about the person as they can be grasped by way of phenomenology. Briefly speaking, Wojtyła (1979) holds that the person is a being easily identifiable by his or her actions. Ethical cognitivism leads Wojtyła further to the formulation of a principle that is even more general than the personalist norm itself: He writes about the “normative power of truth” (Wojtyła 1979). In the context of this principle, whatever we know about the human being and the world is morally significant. Once recognized, the truth about the good is binding for the subject and obliges the subject to live according to this truth. As Pope John Paul II, Wojtyła published an encyclical letter on the foundations of morality and gave it a distinctive title: *Veritatis Splendor*. In it, he speaks about the splendor of truth, since truth has both theoretical and moral impact (Wojtyła 1979). However, it does not mean that recognition of truth as such makes a human being morally good. Rather, the point is that human beings can grow morally owing to their attitude to the knowledge they have grasped. It means that morality is accomplished within human conscience, in which the cognitive content about the state of affairs, once grasped by the subject, becomes the ultimate source of freely accepted and from now on binding moral imperative: Truth generates duty.

In his ethics, Wojtyła (1979) succeeds in overcoming the naturalistic fallacy, traditionally attributed to the objectivist ethics, yet his moral philosophy remains an ethics of objective goods, which is possible owing to the synthetic category of the “truth about the good,” which he introduced into ethical discourse. A similar insight might be found in the thought of Antonio Rosmini, a 19th century Italian philosopher, who held that ethics rests on two principles: of being and of truth. According to Rosmini, morality is a separate act built upon a recognition of the truth about being according to the axiological order of being (Antonio Rosmini 1988). Although Rosmini himself does not focus on the value of animals, it remains without doubt that his ethics, which explains moral duty by the openness of a human subject to the truth about the real world, remains also open to the truth about the ontological and axiological status of animals.

Thus, moral duty can be stated not only in relation to human beings. An epistemologically grounded conception of personalist ethics is capable of incorporating the present-day knowledge of the value of the lives of animals and of their subjectivity without, however, diminishing the status of humans, who remain the only moral agents in the realm of being and thus, the exclusive subjects of morality, which implies that they should embrace animals with even deeper care and take responsibility for their “lesser brethren.”

#### **4. Animal Ethics as a Pressing Issue for Humanism**

Reflection on the responsibility of humans for the fate of animals is becoming an increasingly pressing issue, since the development of modern civilization was a one-way process, favoring the existence of human beings exclusively. The victims of that tendency have been animals.

Had it not been for the lesson taught by modern humanism, the ideal of care for the welfare of animals might not have emerged in the history of morals. Thus, the criticism of modernity must not be targeted at the humanism it promotes; rather, it needs to focus primarily on the rationalist interpretation of the humanist ideas, which, not infrequently, takes the arrogant form of speciesist exclusivism. Such a revision of humanism, in a poetic condensation, can be found in the poems of Gary Snyder, an outstanding representative of the Beat Generation.

[...]

Is man most precious of all things?  
 –then let us love him, and his brothers, all those.  
 Fading living being –  
 North America, Turtle Island, taken by invaders.  
 Who wage war around the world.  
 May ants, may abalone, otters, wolves and elk.  
 Rise! And pull away their giving  
 From the robot nations.  
 Solidarity. The People.  
 Standing Tree People!  
 Flying Bird People!  
 Swimming Sea People!  
 Four-legged, two-legged people!

Referring to animals as man's brothers, the contemporary poet resembles St. Francis, yet the dramatic tone of Snyder's poetry differs from the gentleness of the Assisi poet's verse. St. Francis did not have the experience of the world in which numerous animal species have become extinct, and breeding of useful animals has been industrialized, bringing suffering to billions of living creatures treated as products, while others have been subjected to cruel experiments devised to forward the progress of civilization. Snyder's rebellious appeal must resound and be heard because the ideal of St. Francis has been lost and the modern world has turned into its negation.

Today, however, the rhetoric of rebellion and animal liberation is no longer a humanist one. In contradistinction to some animal ethicists who speak of man exclusively in terms of "animality," dividing living creatures into "human" and "nonhuman" animals, Snyder speaks about living beings: plants, four-legged, and two-legged animals, in terms of "humanity." What he means in both cases is kinship, not identity. The poet seems to be saying that the question of human dignity—"Is man most precious of all things?"—calls, in the first place, for the recognition of the dignity of the realm of life, of which man partakes, his contribution being his ability to ask questions, as well as his solidarity with all creatures and rebellion against injustice.

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# On the Network and the Principles of Freedom of Information

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With the rapid development of network technology, the human production mode, life style, and thinking mode have had the great change, meanwhile human values and morality are new changes. Network technology has created a brand of new social form and social network, which is an extension of the real social life. The purpose of this paper is to clarify the concept of a freedom of information analyzed by the principle of free network information. In this paper, theoretical and empirical combination is based on using multidisciplinary theory study from the perspective of moral cognition of this analysis. The problems of the network ethics which try to find out the method to solve the problem, standardize and strengthen the construction of the new good network ethics, purify network environment, and improve people's spiritual world and moral accomplishment, have important theoretical and empirical significance.

*keywords:* network information, freedom of information, principle

## 1. Introduction

Rousseau once said, “born free, but cannot in chains” (Jiang Yongfu 2007, 248). “Early modern thinker Machiavelli believes that freedom is artificial, and is a product of human action, rather than a standard of all natural status. Therefore, that a man is not free is not free to do whatever he can do, but he can make a selection from the possibility of the existence” (Li Figure, 2005). Because people live in the natural and social environment in which freedom is provided by the resource limited, advocating freedom is likely to be constrained by people, while people in free recourse is in inevitable conflict. In order to overcome this or avoid the conflict at last, people usually rational tell themselves they can't pursue freedom without borders, which is only a limited freedom. However, the human perceptual impulse is never to maximize the freedom, and it's often to make the person in a thirst for maximum freedom with real freedom of the contradiction between the limited.

## 2. Connotation Network of Freedom of Information

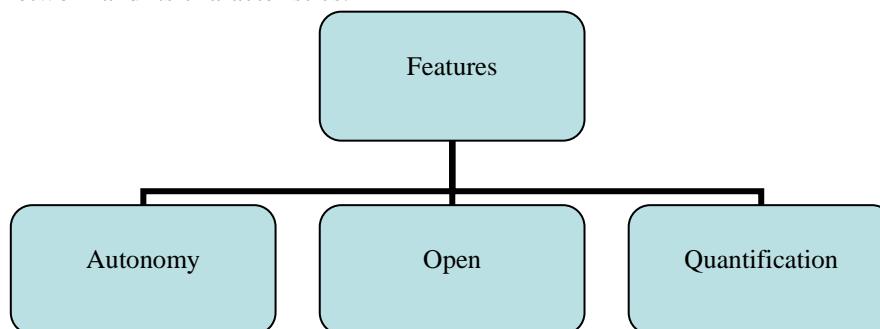
“Freedom of information” also known as “information disclosure,” is a new trend after World War II at the international level rise; it originated in resolution in 1946 of the UN General Assembly. The conference resolution declared: “Freedom of information is a fundamental right of human and a freedom of the United Nations to pursue all cornerstone” (1948). The United Nations get through the Universal Declaration of Human Rights, in which states: “Everyone enjoys the freedom of opinion and expression; this right includes the freedom to hold opinions without interference, freedom, and ideas through any media regardless of frontiers to



seek, receive, and impart information and ideas.” After that, “Freedom of information” has gradually evolved into a “field of freedom.” On this basis, the content of freedom of information in many countries, including China, is also involved in the protection of constitutional rights and propelled through legislation, law enforcement, and justice at the domestic level.

In some ways, “freedom of information” is a specific individual freedom to seek, obtain, and impart information. Freedom through a concrete person with experience in obtaining the freedom of information activities was able to accumulate information into fields of activity in the general sense. So, what is the network information freedom? Since the generation of computer network technology, people put freedom of consciousness from the real world to the virtual world of the Internet, and as a new form of freedom of expression, “network freedom of information” has become the focus of the increasing attention. Some even thought that “no network there is no freedom; without freedom there is no network.” No matter it is from the characteristics of the network itself or the general understanding of human society in terms of freedom of expression, freedom of network information should belong to the protected object to freedom of the expression. With the rapid development of today’s world to promote a pluralistic, independent, free, and professional media form, freedom of information, especially in the development of computer network technology continues to expand. Research and discussion of information in the field of network information flow are very important.

From a general sense, the network of freedom of information mainly includes two aspects—freedom of expression and freedom of access to network information. Freedom of expression is the most important network activity in freedom of speech. But for now, the freedom of expression and the people of the widespread use of network activity “network spread freedom” is basically the same layer of meaning. Activities in the form of network information with a broader autonomy, without restraint, and therefore people are more eager to achieve the freedom of self-expression, the exchange of information in the network activities, and even that in the virtual world of the Internet, people can be achieved in the real world not achieve complete freedom, especially freedom of speech. The freedom of access to network information is in the form of a free people to achieve free access to the various types of information required in the network area of the desire, as long as it reflects the activities of people in the network information of the right information satisfies requirements. So virtual network space to give full freedom to do really exist, to answer this question, we first need to understand the information on the web is how to be free-flowing, which is the principle of information dissemination activities in the network and its characteristics.



### 3. Freedom of Information Dissemination Network Features

Compared with traditional media, new media has become the main force in the dissemination of information. On the Internet, there are a variety of ways for users to get equal participation and freedom of

speech. Those who can control the mass media and public opinion gradually retreated behind the scenes. Those who have been out of print layout work, can also directly pass the network for the public, no longer have to compete for the publication of the narrow territory. Therefore, we believe that the dissemination of information in computer networking feature has the following main aspects.

### *3.1. Autonomy*

To some extent, a new generation of computer network information flow media subvert the traditional media functions. Its remarkable performance is the dissemination of information in a computer network with a broader autonomy characteristics. For example, from the “gatekeeper,” this perspective of network information flows “gatekeeper” function when compared with traditional media tend to weaken, and its “agenda-setting” feature also decreases significantly. “Agenda-setting” is actually a “gatekeeper” continued and supplemented, which has two levels of meanings: First, select agenda, which is determined according to the criteria of newsworthiness and propaganda value to highlighting topics; second is setting the agenda to sort the topics selected before determining the weakness of the report layout or language used in the order details, and so on. In traditional information media, information actually has been through some kind of artificial screening or filtering purpose, which is abandoned in the agenda of those who cannot spread information and communication. Computer networks have tried to break the various ones in the course of the past, while information owners can be based on personal feelings, preferences, and wishes to choose the time and place, or even character roles and various services provided by the network for information delivery.

### *3.2. Open*

Network Communication System is a highly open and globalized system. Open network of information dissemination is manifested to be most basic and straightforward features. We can say that the foundation of computer networks is free and open flow of information. Dissemination of information flow is also different from traditional communication networks which is important feature of the system. Network is a virtual realm, and anyone with the autonomy of people can express their views on the network, spread themselves as valuable and meaningful information, and other information in the network which have to interact, communicate, and so on. With the development of computer network and construction of the entire world into a big net, people in different regions or different countries via a network cable, optical fiber, and satellite channels are connected to the network. No matter what culture, religion, gender, age, and occupations, it is available for the acquisition and dissemination of valuable information on their own to re-create their own living conditions, so they do not even need to distinguish between the real situation and the specific identity of the people and events of the network. Network technology allows that people’s identities can be turned into a string of characters in the network. Through these symbolic virtual information channel, people can freely open access to domestic and international sites, vast amounts of information without the need to consider impeding too much time and space. Meanwhile through the network, they can be friends with strangers, and chat or discuss the issue. What is more, you can easily get government or personal information in certain public official website. It can be said that if they lose the characteristics of this open, the dissemination of network information may also simply be a traditional information into an electronic symbol, and it will never have such a profound impact on people’s social life.

### 3.3. Quantification

With the rapid development of computer network technology, network information dissemination capacity exceeds the amount of the spread of print media, showing sea quantifiable characteristics. Spreading capacity, newspaper whatever page increases, radio, and television could increase the channel. Moreover, additional channels and expanded edition are also constrained by a variety of objective circumstances. Due to the spread of traditional print media, capacity is limited by space and time, which makes the editors often have to have a very important and valuable information on some of the same reluctantly part. Network information for its independent and open-oriented features, making its dissemination capacity is virtually unlimited. Computer network to achieve a shared resource for all networked computers, is far from any kind of its richness comparable traditional media. Even the dissemination of information on the network set up a review system, as long as the network by finding a keyword search engine searches out that hundreds of thousands of network information easily edit the network information which will not be deleted because of concerns fit Some news. Furthermore, the computer has excellent memory function, that is to say, a small hard drive will be able to load the contents of a library of all books. Computer network is also able to update information content, while all existing information are saved for users to retrieve and use. Therefore, when compared with traditional media such as newspapers, radio, and TV, network with sea quantitative information capacity and ability to communicate, says the Internet is the largest library in the history of mankind.

## 4. The Main Principle of Free Flow of Information Should Follow the Network

Since the network in the form of free flow of information is not unlimited freedom, for the free flow of information network, what principles to follow in order to maximize protection of their freedom? As the “government holds more than 80% of the whole society of information resources” (Toby Mandel 2011), it is the largest owner of public information and control. So government information as a public resource must flow freely, and the government has the responsibility to publish an obligation conscious information in its possession in order to make better use of the citizens. From the perspective of government protection of civil liberties, the right to access to information and freedom of information in any public protection is an important criterion that we must pay attention to. Information flows in the network should follow the following main principles.

No.	principle
1	The principle of maximum disclosure
2	Obligation to publish information principles
3	Limit the scope of “exception” principle.
4	Principles to facilitate the flow of information

### 4.1. The Principle of Maximum Disclosure

The principle of openness network information flow network is the core meaning of the right to information. This means that the breadth of the scope of the right to information networks, involves not only the object-related information, the scope, and variety of institutions, but also the appropriate rights which may make individual requirements. This principle is based on this assumption: All information on government and other public bodies are to be open to citizens, but only for the legitimate public, personal interests must be

given priority to prevent a serious threat to go beyond the assumption. That is, only when very few cases involve confidential content or public safety-related and other exceptions, everything else should be to maximize the information available to the public, as well as the network information flow. Currently, many of the principles of law are clearly defined and explained. “The United Nations Guidelines” pointed out: “Public institutions have the obligation to publish information that every public has a corresponding right to receive information; information includes all records of public bodies controlled, but not limits any protection” (Toby Mandel 2011). In the international community “Joint Declaration” and “African Declaration” also stressed: “Public agencies access information not for themselves but for the benefit of hosting public information” (Huang Man 2009). Considering the right to obtain information, the government should follow the principle of maximum reasonable network management and control the flow of information content, so the way to protect the public can be more equitable access to a wider range of information freedom.

#### *4.2. Obligation to Publish Information Principles*

In the process of the network information flow, citizen access to relevant information for passively. Government agencies who understand and manage network information should have the nature of public goods. This tax “from the people, giving back to people” has a similar place, and the government should be its own administrative public information promptly announced to the people. Therefore, the relevant public bodies should take the initiative to publish and disseminate critical information to ensure that the public can access information effectively to their needs. Even in the case, public did not get any requests, which is an important obligation of government and other public bodies. Ours is a right to democracy and the rule of law, for that the country belongs to the people, but in the form of State and Government of the social contract on behalf of the partial exercise of the rights of citizens, the people are the real masters of our country, owner, and national sovereignty providers, and government agencies will only represent the people managing public affairs agency. Government has the most information—rich society public institutions. If it is too controlled, closed network information flow, so a lot of information will only flow between networks within government agencies, and ordinary citizens are deprived of the right to information, informed rights, and other legal rights (Toby Mandel 2011). To some extent, there is still the obligation to obtain the degree of network information resources. With the continuous increase in the amount of information covered by the network of communication, especially the use of new technology will release more information and disseminate information more convenient smoothly and timely. Relevant departments should timely apply technology, making the network information timely updated. The public can easily get the information you need. Depth and breadth of the work of the Government to ensure the free flow of network information to carry out and conduct will be directly related to the degree of utilization of the development of society as a whole network of information resources related to the implementation of each citizen and social organizations legitimate right to freedom of network information; therefore, government and other relevant public institutions have a responsibility to promptly reach out to the public disclosure of such information network to ensure smooth network free flow of information, making it as large as possible within the range used by more people to meet the public’s needs of multifaceted and multi-level network information.

#### *4.3. Limit the Scope of “Exception” Principle*

Any establishment of social activities are legal or institutional basis, without any constraints, then freedom

will lose its original meaning. The same, the government and other public institutions to protect network free flow of information, ensure that network information to maximize the public is not without reservation. Anything beyond the limits of the law will affect the rights and interests of the free flow of information and the public network information “exceptions” cases, usually to carry on the reasonable control or limit. We should limit the disclosure of certain information, such as these which is not conducive to the public interest or involve state secrets, the network information of commercial secrets, and personal privacy. Limit must be “exceptions,” which has been confirmed by law in advance. The government information disclosure regulations of our country has special provisions, and the administrative organ may not harm public interests or public involving state secrets, commercial secrets, and personal privacy information. But on the other hand, the legal “exception” rule is extremely complex, and too wide or too tight constraints on public security of network information weight method are extremely adverse. In a confidential manner in full legal, government must take care to protect the information, and the basis of other information should be released. The government public institutions, such as to the scope and content of “exception” of the situation a reasonable limit, otherwise will cause the network information due to that “exception” is too much to normal flow freely. Therefore, the “limit ‘exceptions’ scope” free flow of information in a network of this principle is to ensure that in some way or in some cases the right of citizens to freedom of information is necessary and reasonable restrictions .

#### *4.4 Principles to Facilitate the Flow of Information*

In addition to publishing information, the government needs to take the initiative, but also needs to establish a system of proactive, coherent, and practical operational procedures. We must correctly handle the spread of mobile network information to follow the principle of free flow of information network. For example, the Council of Europe’s recommendation on the establishment of such a program has a very detailed description, which presents a series of specific criteria. Meanwhile, decision-making within the government should establish a relatively independent review and supervision system. If the government refuses to disclose the information or no network in the prescribed manner, procedures accurately and timely processing of applications network will access to information, then the people have the right to appeal to an independent oversight body. According to reliable information recording, tracking the right to information is guaranteed, ultimately making the information public get a reasonable solution to this problem. In this case, the public agency must bear for refusing to open and lift restrictions on freedom of network information flow of legality and rationality and cause inconvenience to the impact on people’s responsibility. Therefore, only by earnestly following the principle of free flow of information networks can government departments develop better policies, which ultimately ensures that the interests of people can be achieved.

### **5. Conclusion**

Hence, Freedom of information not only rely on a sound network legal system, but also rely on moral self-discipline. It establishes the principle of network information and scientific beliefs and moral self-discipline. Voluntary recognition and practice of morality truly enjoy the freedom of the network society.

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